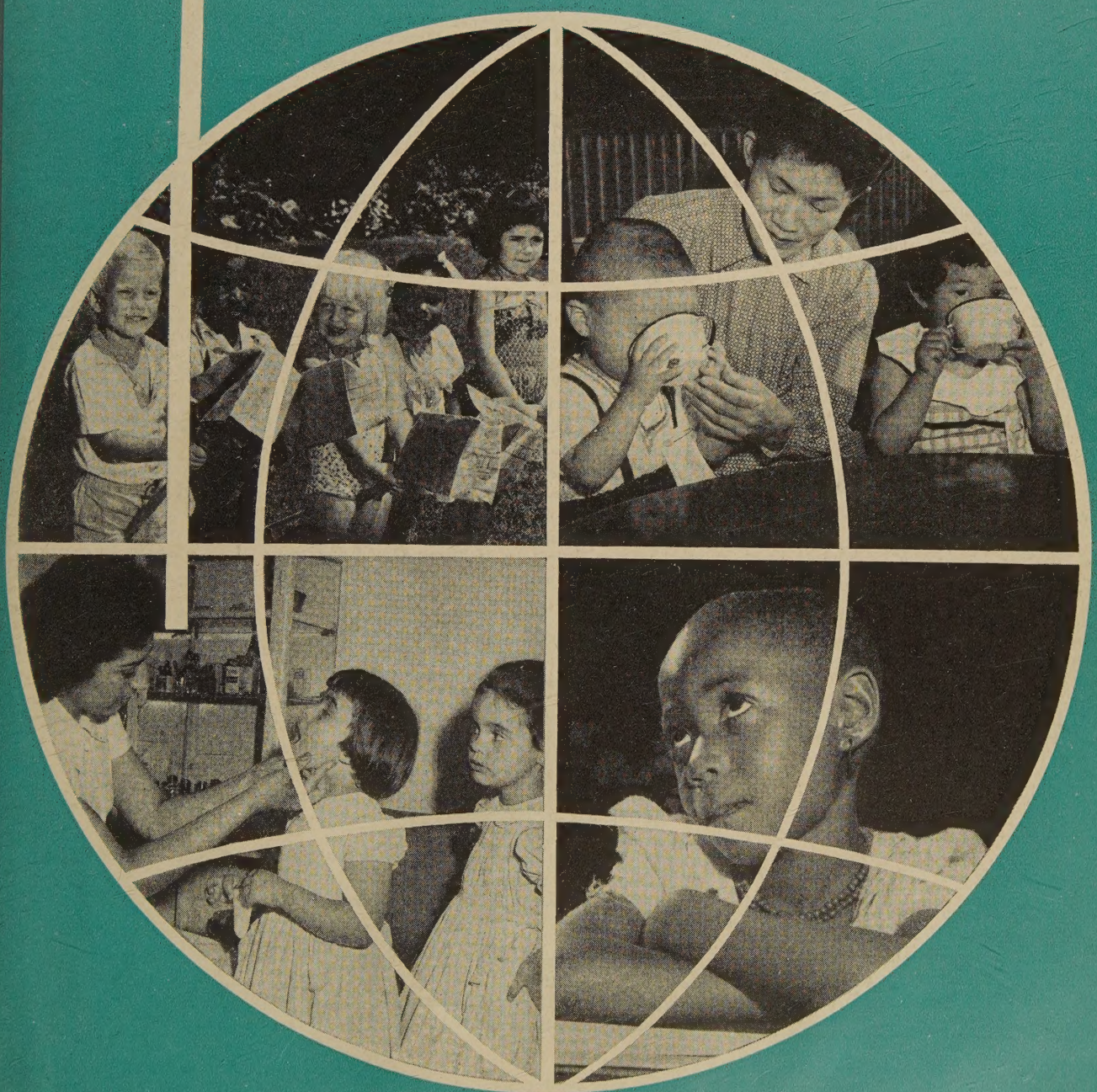
MARCH 1961

The Methodist Woman



Twentieth Anniversary

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of the Woman' Society of Christian Service

The purpose of the Woman's Society of Christian Service shall be to:

—unite all the women of the church in Christian living and service;

—help develop and support Christian work among women and children around the world;

—develop the spiritual life;

—study the needs of the world;

—take part in such service activities as will strengthen the local church, improve civic, community, and world conditions.

To this end this organization shall seek to:

—enlist women, young people, and children in this Christian fellowship;

—secure funds for the activities in the local church and support of the work undertaken at home and abroad for the establishment of a world Christian community.

Credit - - -

This March issue was planned and edited entirely by Mrs. John R. Kenney, editorial assistant.

MRS. C. A. MEEKER,
Editor

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Cover: Satisfying basic needs of children around the world is one phase of the program of the Woman's Division of Christian Service. Pictures, except at top left, are by Toge Fujihira. The art work on the cover and the line drawings throughout the magazine are by Robert Schwing.

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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

But Who Wants to Live Forever?

An Easter Meditation

by

ROBERT J. McCRACKEN

A ROMAN CATHOLIC priest whose parish is in a slum in Liverpool, England, spent three days in a beautiful home with spacious grounds in Beverly Hills, California. As he took leave of his host he said: "It's perfectly wonderful here. I don't know how you are going to appreciate heaven!"

Surely there is something in that for each of us! We settle down, become very comfortable, establish ourselves so securely, or as we think so securely, that the thought of heaven seldom visits our minds, and is not always welcome when it presents itself. F. W. H. Myers, who was deeply interested in psychic phenomena, talked with a friend about life after death. The friend tried to steer the conversation in another direction by saying: "Of course, if you press me, I believe that we shall all enter into eternal bliss, but I wish you would not talk about such disagreeable subjects."

Why should talk about life after death be disagreeable? It is usually due to misconceptions. A man assured me once that he had no wish to spend eternity in a white robe, wearing a crown, strumming a harp, and singing hymns interminably, even if the streets were made of gold and the gates of pearl. It is incredible that some people should treat so literally the glorious imagery of the Bible. It is all a picture; it is an attempt to express the inexpressible. White robes are symbols of stainless purity, crowns of moral victory, harps of abounding happiness, gold of the timelessness of heaven—gold does not rust—and of the preciousness of it. Stainless purity, moral victory, abounding happiness, infinity—the Easter faith is the promise of something we all want, and never cease to want, something for which our hearts crave, something not to be had in this world, but to be found in heaven.

And what makes all this urgent and imperative for us, no longer a matter of indifference and unconcern, is when bereavement invades the home or the immediate circle of our friends. We want to be assured then that it is not "good-by for ever." The most convinced agnostic, when he stands by the grave of a well-loved person, has a moment when he cannot believe that the dear companionship, which meant so much, is finished for ever.

It is when love takes full possession of our hearts that the desire for immortality is strongest. Love cannot brook final separation or endure the thought of extinction. Eighteen years after his wife's death David Cairns dedicated to her his greatest book. It was characteristic of the man that the book was dedicated not to her memory but quite simply "to H. W. C.," as if she was still beside him. Right up to his last days he used to say that all through the years (and he lived for thirty-six years after her passing) he had never lost the vivid sense that she was alive, more alive than ever, and not far away; and he never ceased to cherish the active expectation of a rich and happy reunion with her in the life beyond.

Does anybody maintain that he is not interested in immortality and has no wish to live for ever? Are you not thinking too much about yourself? Think of others, an honored leader, a revered teacher those most precious to you. Can you tolerate the thought of anyone precious to you being blotted out? Remember, too, that there are those to whom you are precious. Even if you can contemplate your own death and say, "I do not care whether that is the end of me or not," there are those who would care and do care deeply. There is so much in you that goes beyond yourself, so much that involves others, others whom you love and who love you.

Moreover, when anyone says that he has no wish to live forever he has failed to grasp what the Christian hope of immortality is. It is not just a promise of never-ending existence, without heights, or depths, without challenge or achievement. That would be a life of infinite boredom and monotony.

In the case of the Christian hope of immortality it is not just an endless prolongation of the life we know here on earth, but a life that has quality as well as continuity. It is not just more of the same but something finer and better. Never think of immortality in terms of duration only.

Tomorrow and tomorrow and to-
morrow
Creeps on this petty pace from
day to day—"

In those words Shakespeare has
pressed the intolerable tedium of
mere succession of days. What
e Christian faith means by eter-
l life is not never-ending exist-
ce, but a life no longer subject
temporal conditions at all, with-
t limitations, with many man-
ons, infinite realms where there
e new truths to find, new beauties
enjoy, new personalities to know.
To die," said James Barrie, "will
an awfully big adventure."
On the tombstone of the his-
rian John Richard Green were
scribed the words, "He died
arning." Late in life William
mes was asked why he felt the
actical need of immortality. He
swered, "Because I am just get-
ng fit to live." This life is too
ort for the fulfillment of our
rposes and ideals. It is given
r wisdom, and yet the oldest and
isest have so much to learn; for
owth in goodness and yet so much
il remains; for patience and
mpathy and self-control and
ve, and yet we are fretful and
rd and weak and selfish.
The living hope which the Resur-
ction of Christ begets in us is that
the life to come the limitations
hich hamper our growth here will
removed. We shall find our-
lves in a new environment in
hich our better nature will have
full development—strength of
art for higher service, vigor of
ind for more truth, purity of soul
r the vision of God.

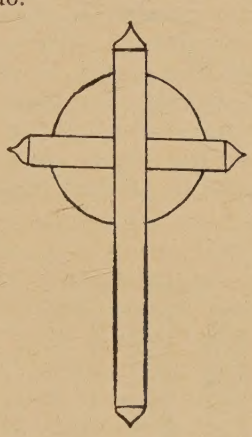
"On earth the broken are,
In heaven the perfect round."

When the Bible speaks of the
st that is the reward of those
o enter heaven it does not mean
eness, endless relaxation, a kind
perpetual holiday. Parodying
ch a conception somebody de-
ibed a maid-of-all-work as say-
g in her weariness:

'll be where loud anthems is
always a-ringing,
But as I've no voice, I'm clear of
the singing,
Don't mourn for me now. Don't
mourn for me never,
I'm going to do nothing for ever
and ever."

Who would want to do nothing for ever and ever? The rest the Bible speaks of is the absence of weariness and strain that comes with fruition and fulfillment, that comes from a mind at leisure with itself, that comes from perfect correspondence with a perfect environment. It means that faculties worthily employed here will be given fuller scope hereafter. Said Tennyson of the Duke of Wellington:

"We doubt not that for one so true
There must be other, nobler work
to do."



"His servants shall serve Him." God will not take the tools from our hands just when we have learned how to handle them. We shall carry with us into the future life not our character only, but the powers and capacities we have acquired through honest effort and service here.

Such a prospect may have no attraction for the person who has not at least begun to love duty and beauty, truth and God. In heaven such a person would be like a man with no ear for music at a Beethoven concert. We ought to keep alive in ourselves and to cultivate the desire for our true country. The New Testament does not teach that eternal life can be enjoyed only in the world to come or that we have to wait for death to know it. It tells us that we may enter into that life here and now and, though we may rightly think of death as the gateway to a fuller life, we ought not to think of it as the beginning of the life everlasting. The life everlasting begins not at the moment of physical death but at the moment of spiritual rebirth, the moment of conversion. Nothing could be more emphatic than the saying of Jesus: "He who hears My word and puts His faith in Him who sent Me, has eternal life; no judgment will be passed on him; he has already crossed over from death to life." And again: "This is life eternal—to know Thee the only true God, and Jesus Christ whom Thou hast sent."

So, far from turning attention away from this present life, the Easter gospel sets it in true perspective, gives it meaning, direction, glory. In a sense you have to be otherworldly before you can properly appreciate the world and fulfill your true function in it. It is when you begin here to experience the life eternal that you try to make life here for others a foretaste of the life to come. All of which brings me back to the conviction at the heart of the Easter message: "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."

Prayer

Almighty and everlasting God, who didst turn the despair of the disciples into triumph by the resurrection of Christ; give us faith to believe that every good which hath seemed to be overcome by evil, and every love which hath seemed to be buried in darkness and in death, shall rise again to life immortal; through the same Jesus Christ, who liveth with thee for evermore. Amen.

From *The Book of Worship*

All for the Want of a Book

Miss Fehr, now waiting to return to India after a leave of absence, has been making a survey of literacy and literature work for the Inter-Division Committee of the Board of Missions. Upon her return to Jagdalpur, she will be engaged in district and extension work.

by
HELEN E. FEHR

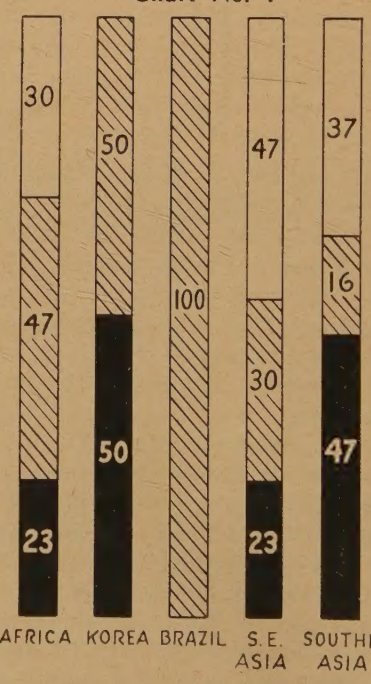
For the want of a book—a reader was lost
For the want of a reader—a writer was lost
For the want of a writer—an answer was lost
For the want of an answer—a quest was lost
For the want of a quest—a dream was lost
For the want of a dream—a child was lost
For the want of a child—a generation was lost
For the want of a generation—a cause was lost
For the want of a cause—His kingdom was lost
All for the want of a book.

YOU have been told that Literacy and Literature will be emphasized during this quadrennium. If you pause for a moment and think, you will realize that we are living in a period of crisis and therefore you will understand that this is not so much a glowing report of what has been accomplished as a somewhat disturbing account of what must be done if we are to meet the challenge of the hour.

Let us begin by reminding ourselves that the rate of literacy ranges all the way from 98 per cent in Japan to around 60 per cent in Latin America and down to less than 10 per cent in many of the countries of Africa, Southern and Southeast Asia. For this reason our programs range all the way from the first stages of preparing adult literacy primers in tribal languages to writing Bible commentaries in the major languages of the Far East.

Thus, in order to define our goals in the light of varied situations, we sent a questionnaire to 135 of our workers interested in literacy and literature. The sixty-one who replied represent thirty-one languages and the weight of their opinion is that we are not making the progress we should. Chart No. 1 shows how progress appears to those involved on the field.

Chart No. 1



Is Progress Satisfactory? Solid portion indicates % replying in affirmative; shaded portion % not replying; clear portion % of those replying in the negative.

We are not discouraged for we feel that we can overcome these weaknesses if we face them squarely. We have learned that a successful literacy campaign demands three things: (1) a desire to learn; (2) scientifically prepared primers and post-primer readers; (3) a good supply of easy-to-read material which is of interest to the new literate.

The desire to read is being fostered in a new way by the national aspirations of the many new nations which have been created on every continent and the interest of these new governments in literacy campaigns. The production of good primers has been virtually mastered after twenty-five years of literacy work and most of the primers being prepared in new languages are of high quality. The easy-to-read secular literature on the market will help to meet the need for practice reading, but only if we meet our obligations as Christians by planning and carrying forward an adequate program of Christian publishing shall we be able to keep pace with the growing demands.

The all-important question will be, "Where shall we get the staff?" A partial answer to this is set forth in the following statement of Cynn Young Ahn, chairman of the Korean Christian Literacy Association: "During the years 1956-59 about 32,000 illiterates were taught our primers by 1,900 volunteers in

bout 1,100 places. About 17,915 ersons were trained in 406 train- ng classes and 34,628 persons lis- ened to literacy lectures. Training lasses require four hours and lec- ures are from one to two hours in ength."

If this is possible in Korea, we nust try to duplicate it many times or the church needs literacy cam- aigns in Africa, Southern and outheast Asia and in Bolivia. It s imperative that we align our- elves with government programs nd cooperate with other agencies o conduct literacy work. If we ail to have a part in teaching eople to read, we shall forfeit the ight to determine what they will ead. But in addition to voluntary eachers, we shall need adequately rained full-time personnel to plan or and guide the work. Chart No. 2 shows that we have not met his requirement in the eyes of hose who are in the field.

If we have a dearth of personnel n our literacy work, it is also rue in our literature work. Chart No. 3 shows, in percentage, the distribution of our Woman's Division of Christian Service missionary staff in respect to education, medicine, evangelism, literacy and literature, and other work.

Comment would only detract from the startling facts here revealed. This information would be pertinent at any time, but it is signally relevant at a time when our schools are being gradually but definitely welded into the government educational systems. We shall have missed a providential opportunity if we do not turn to Christian Literature as the widening educational and evangelistic channel through which to give witness to our faith.

Let us dare to dream that the funds now going into staff salaries for primary and middle schools may be transferred gradually into the production of more and more literature with stronger and more vital Christian content. In the face of the rapidly increasing volume of secular literature, we must present unashamedly high-quality Christian materials which will meet the needs of those who are searching for answers to spiritual problems; we must publish without apology books, pamphlets, and periodicals dealing with general topics in a Christian setting. Anything short of this will be a betrayal of our Christian stewardship.

This cannot be done without adequately trained personnel. At this time when national writers are coming forward in large numbers in all branches of secular publishing, we have no desire to recruit a large number of missionaries only for this work. We need literature in the language, idiom and thought forms of the people for whom it is being written and this can best be accomplished by national journalists. But only recently have departments of journalism been opened in our colleges and the needs are so urgent that all of our progress must be accelerated. Highly trained persons from abroad can assist measurably at the present time in the guidance and training of recruits. Research will be necessary for some years to come. We need to study the literature we have, its adequacy in language, content and appearance; we need to know the reading habits and interests of the readers; we need to discover, recruit and train writers, editors, printers, illustrators and distributors.

These problems would not seem formidable if we could think of them in terms of one country, but when we remember that this same kind of information must be gathered for literature in at least thirty-one languages and that some of these languages span national and even continental boundaries, we begin to realize the immensity of the task. In our survey we divided literature into eight categories: curriculum, general, religion, biography, history, stories and

Chart No. 2

Is Personnel Adequate?
olid portion indicates % replying in ffirmative; shaded portion % not eplying; clear portion % of those replying in the negative.

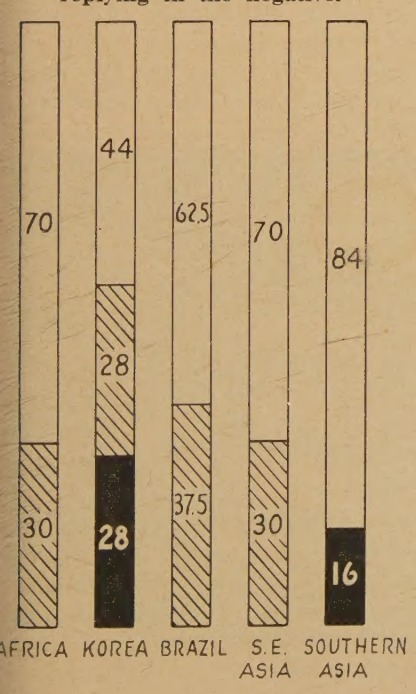
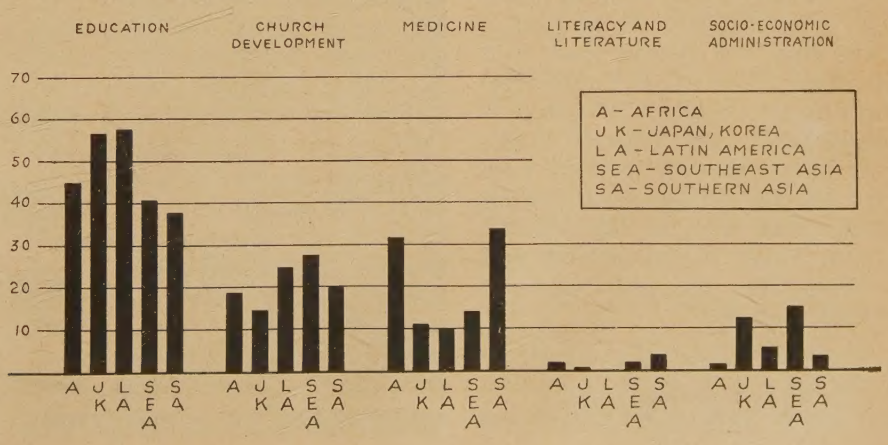


Chart No. 3

Distribution of W.D.C.S. Missionary Staff 1960



fiction, poetry and drama, and periodicals. Each of these was subdivided again until we had in all forty classifications which we require. We asked how much of these was available in adequate quantity and which presented areas of need. Chart No. 4 gives us at a glance our world-wide needs. These areas of need appear as the peaks in the chart. Each is a call for literature of that kind not in one or two but in anywhere from fifteen to thirty-one languages.

We shall have a better understanding if we look closely at the ten classifications at the 50 per cent level and above in the chart. These are basic curriculum materials for youth, Woman's Societies, teachers, lay leaders, church members, family education, Bible study, stewardship and a good family magazine. All these must be thought of as urgent in all of our areas around the world.

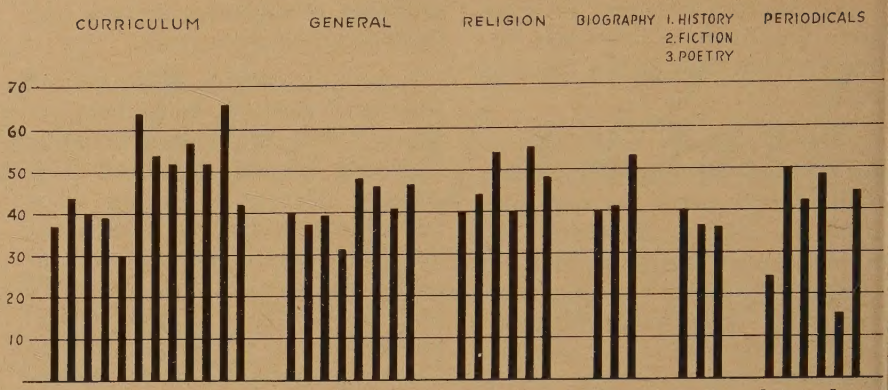
Above the 40 per cent level twenty-seven categories are needed; they are the minimum essentials for nurturing people in the Christian faith without regard for any recreational or cultural reading or for the literature which may appeal to those of all faiths.

That is not all. Many of them must be produced at two levels: (1) for the intellectual and the educated reader and (2) in clear, simple words for the person with limited reading ability but with no less intelligence or desire to learn. This will be the hardest task to accomplish. Even in Japan, where illiteracy is only two per cent, this need for simple, easy-to-read materials is experienced. These figures, taken from the Second East Asia Christian Literature Conference, point up the problem: "Japan sells 140,000,000 copies of books, magazines and newspapers a year. Less than 300,000 of these are Christian titles. Add to this the sale of Bibles, which is phenomenal, and it brings the Christian sales to 2,100,000 copies.

The sale of Christian literature is the same ratio to the Christian population as the total sale to the

Chart No. 4

World-wide Literature Needs



The greatest needs in our world-wide literature, as indicated in the above chart, are basic curriculum materials for youth, Woman's Societies, teachers, lay leaders, church members, family education, Bible study, stewardship and a good family magazine. Note particularly the lacks in the ten classifications at the 50% level and above.

total population but not many Christians buy Christian books. Why? The language is too difficult; many of the Christian books were written for intellectuals, teachers, the clergy. For the average reader, we need a clear, simple witness to the Christian faith printed in books, yes, but especially magazines and newspapers because these have a much wider sale than any other kind of literature."

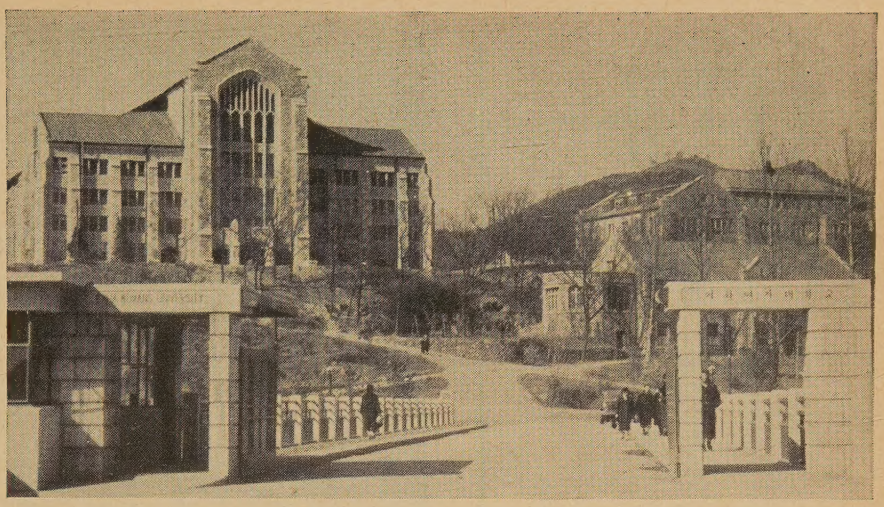
The very dearth of materials has led into experiments which are bringing forth encouraging results and give hope for the future. The 1961 topics for the Woman's Society of Christian Service in India were worked out by a group of women who came together, outlined the topics and then wrote the lessons. Some of them had never written before. A Bible Correspondence Course was also written in just such a cooperative way. The stage is set for interesting adventures in literature production, but it cannot be done without trained and dedicated leadership.

Provision for training is also made: it is but for us to make use of it. The Committee on World Literacy and Christian Literature of the National Council of Churches has been conducting workshops varying in length from two weeks to six months in Africa, Asia, the Near East, Mexico, Haiti and other places. Under expert supervision recruits have been given the essentials of writing magazine articles, short stories, the preparation of books for new literates and for translation. Booksellers wrestled with the problems of distribution and studied how to promote literature sales. "Graduates" of these short courses are bringing new enthusiasm to the whole field of literature.

Writers' Fellowships are springing up in Africa, Asia, and Latin America; conferences are being held so that members can share their experiences, their problems and their aspirations. Libraries and reading rooms are being reorganized in cities; in the rural areas small tin trunks filled with books are being circulated so that members of churches, schools and homes can avail themselves of books which as individuals they could not afford to buy. And all the while scholarships are being extended to recruits who are studying to be ready to take over the long-term leadership in the ever-growing program of education and evangelism through Christian literature.

Only as we do our share shall we come to the end of this quadrennium assured that no one shall be justified in saying that a child, a generation, a cause or His kingdom was lost—all for the want of a book.

Ewha Teachers Bear Christian Witness



Entrance Gate and Overpass to Ewha Woman's University, Seoul, Korea, showing Welch-Ryang Auditorium in the background.

REALIZING the critical situation of the present day, the Christian Teachers' Association of Ewha Woman's University bore Christian witness as members adopted the following resolutions at their seventh summer conference last August in Seoul, Korea.

The resolutions are as follows:

1. We, as Christian teachers, resolve to uphold the Christian ideals of education and endeavor to realize the national aims as stated in our educational laws.

2. While appraising fairly the contributions of other religions, philosophies, and socio-economic systems which rendered valuable services to the development of culture and to the welfare of society, we believe that the grace of salvation made possible through Jesus Christ is the only full revelation of the complete laws of our Heavenly Father.

3. We oppose the secular thoughts and trends contrary to our faith but disguised in the garments of truth and which work against the best interests of our students.

4. We oppose all ruthless forces and actions used to achieve so-called human happiness and social well-being. We believe that good ends should be attained through good means.

5. We believe that the emergence of new Christian denominations is a natural and often an inevitable phenomenon in the process of the on-going fulfillment of the life-giving power of the Christian faith through human beings and in human society; but we strongly oppose any attempt to bring about further divisions, conflict, or strife under the pretext of denominational interests which are largely misguided by personal prejudices.

6. While we try to help the students grow in knowledge, in faith, and in action in their own local churches and denominations, we also propose to encourage them to cooperate positively in the ecumenical movement hoping that they may be able to make their own contributions to world Christian movements.

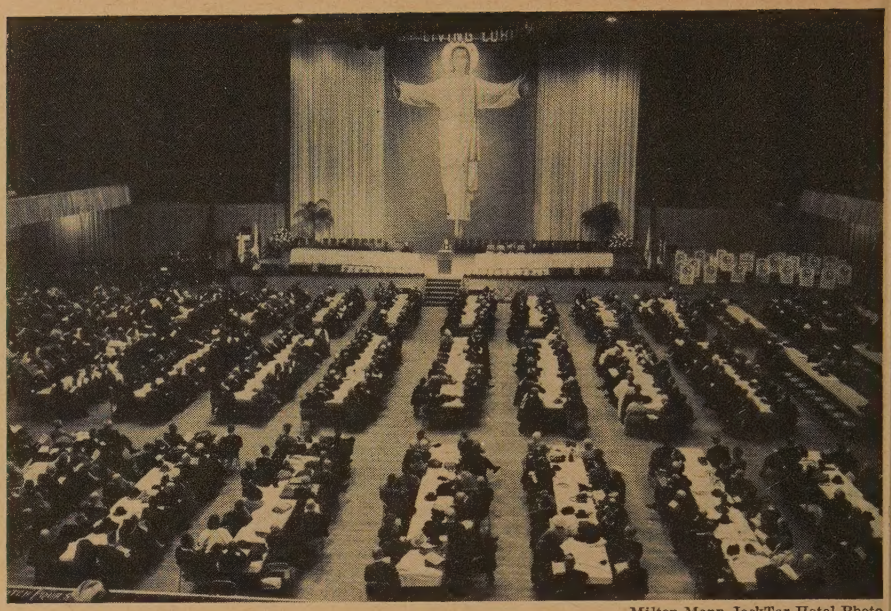
7. Grounded firmly on these convictions, we resolve to push straight forward to our educational goals with greater zeal and stronger determination than ever before.

New Dormitory, Billingsley Hall, named for Miss Margaret Billingsley, at Ewha Woman's University.

FAITH— ACTION— UNITY

by

GERALDINE SARTAIN



Milton Mann-JackTar Hotel Photo

The Fifth General Assembly of the National Council of Churches in session in San Francisco's Civic Auditorium. The seventy-foot backdrop was a pastel impression of Christ painted by Atonio Sotomeyer.

Insistent demand for church unity formed the dynamic, central core of debate at the National Council of Churches' 1960 General Assembly meeting in San Francisco from December 4 to 9.

"AMERICA was founded by men who were bold. It cannot be maintained by men who are timid," declared Judge Luther W. Youngdahl, former governor of Minnesota, addressing a public session of the National Council. "The church must have leadership and programs in rethinking its ministry to the world."

J. Irwin Miller of Columbus, Indiana, its newly elected president is the first layman chosen for this post in the ten-year history of the Council. He is the nation's leading manufacturer of diesel truck engines. A member of the Disciples of Christ, his election highlighted the new emphasis on the importance of the laity and their equal responsibility with the clergy to prosecute Christ's mission.

A self-rising yeast of dissatisfaction with the fragmented state of American Protestantism and Eastern Orthodoxy animated the sessions of more than 3,000 church leaders from all over the nation. With the admission of the Syrian (Orthodox) Church of Antioch with a membership of 50,000 in the United States and Canada, the Syrian Church brings to thirty-four the total member communions in the National Council, which have 144,000 local churches and a combined membership of more than 39,000,000 Americans.

Again and again church statesmen called for unity in their formal addresses. Panel discussions worried the subject. The triennial Message to the Member Churches voiced the most urgent plea ever made by a church body for the denominations to forget their "dividedness" and to join hands "in the Lord's work."

Cooperative long-range planning is one step toward the "united witness and a united church," reported the Rev. Dr. A. Dale Fiers, chairman, General Committee on Program and Field Operations and a Disciples of Christ official. "Taking the broad way of sectarian separateness," he said, "leads to destructive division, excessive duplication, wasteful competitiveness and, worst of all, irrelevance to the needs of humanity and the purposes of God." The theme of long-range planning ran through the Assembly sessions. Many denominations are committed to it.

In the opening Assembly service, marked by a stately procession of robed clergy, Dr. Edwin T. Dahlberg, retiring president of the Council, declared that an effective gospel for the whole world requires a united church.

Presenting his general secretary's report at the first plenary business session, the Rev. Roy G. Ross told the Assembly that Christian people are aware that something is wrong with our society and restlessly seek the answers.

This gives the church an opportunity such as may not come again for centuries, he said. He called on the churches to provide leadership motivated by a Christian concept of man as the creation of God, recognizing his moral responsibilities to his Creator and fellow men.

Constant discussion of racial issues arose on the Assembly floor and in group sections. In the end, this brought a resolution on the violence in New Orleans, then at its height. The resolution urged the state of Louisiana and city of New Orleans to "bring their policies and practices into accord with the dictates of Christlike conscience and the laws of the land." It also commended those officials, teachers and other citizens, including the Rev. Lloyd Foreman, min-

er of St. Mark's Methodist nurch, who have sought to keep e public schools functioning.

The concern for unity was put to the context of the Council's vn program through the reports its new Faith and Order Commission. Dr. James I. McCord, esident, Princeton Theological eminary, and chairman of the mmission, said that the Council's ew faith and order program rects "the extent of the theological newal that has gone on in our urches since World War II."

The director of the faith and der studies, the Rev. William A. orgren, proposed that Christians local congregations be drawn it of their isolation and become miliar with the differing beliefs other denominations. Bishop esslie Newbigin, general secretary, ternatonal Missionary Council, ressed the necessity for Christians listen to one another.

Bishop Newbigin also warned a lenary session that Christians ould not try to hold back the evolution of our time, but bear itness in it to its true meaning. ommunism is not the author of e revolution, he said, but one f the movements exploiting it.

Cuba and the Congo were cited s current examples of this Comunist exploitation in a special eport of the Foreign Missions Division. Dr. Howard W. Yoder, ivisional executive secretary, said e takeover in Cuba was no mere *up de'etat,* but a "very real revotion, shaking the very foundaons of all social and economic tandards and winning the loyalty f many Cubans."

In the Congo at least nine types f maneuvers were used by the ommunists in their efforts to gain ontrol, it was reported.

A Methodist minister, Dr. Eugene L. Smith, general secretary, Methodist Division of World Missions, posed some deeply unsettling uestions to the Assembly about uba and the Congo. "Do we eally care about the abolition of overty outside the United States?" e asked. "Does American luxury lead us to become defenders of the status quo?"

Concern for the human needs of citizens from Cuba on our shores was expressed in the appointment of a committee to deal with the situation and underscored the Council's position of giving assistance without regard to race, creed or political belief.

A pronouncement asked that the program to aid dependent children be modified immediately to prevent discrimination against children because of the circumstances of their birth.

Other resolutions dealt with increased sharing of food to alleviate hunger, improved conditions for migratory agricultural workers, equal use of all labor resources. Another urged local and regional councils to extend their memberships.

The Council called on the churches and people of America for thoughtful prayer, continuing study and more vigorous support for the United Nations and its specialized agencies. It urged Christians vigorously to resist attempts to weaken or by-pass it and that it be used more consistently in programs of technical cooperation, economic and social development "in the gigantic task of reducing hunger, illiteracy, disease and early death."

Advancing technology confronts society with many new problems. To these the church can bring fundamental values, but not always specific answers, agreed Dr. R. H. Edwin Espy, associate general secretary, and Dr. Truman B. Douglass, executive vice-president, Congregational Christian Board of Home Missions.

The 12,000,000 American children uprooted each year when their families move are affected by a kind of "psychological transiency," depriving them of necessary emotional security, Dr. Espy said. The high rate of unemployment among teen-agers makes them feel insignificant if not actually parasitic, he said.

"There is no valid reason for revolution by violence if the Christian Witness is effective in social and personal practice," declared Bishop G. Bromley Oxnam, retired bishop of The Methodist Church and a retiring vice-president of the Council. He continued:

"Christian witness must express itself in the deed, in the act through which competent Christians give life to the Christian ideal. Christians must write a contemporary Acts of the Apostles. Christian Witness must be expressed in measures that manifest the realities of world law and order, economic justice and racial brotherhood. . . . A united and dedicated Christian society can cause ideas to unbend, to stoop and lift burdens. Christian Witness in an Age of Revolution must be a positive affirmation of the faith based upon the revelation of God, His law and His love as manifest in Jesus."

Methodist Bishop John Wesley Lord, Washington, D. C., J. Irvin Miller, Indianapolis industrialist, and Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service, are three National Council officers elected at the Assembly. Mr. Miller's election to the presidency marks the first election of a layman to that position. Bishop Lord and Mrs. Tillman are two of the vice-presidents-at-large.

by

MARGARET R. BENDER

Observers from international organizations listen with interest. Miss Madeleine Barot, of the World Council of Churches (second from right), was one of the leaders.

African Women Discover New Unity

Mrs. Bender attended the United Nations-sponsored Seminar on the particiation of Women in Civic Life as the person designated as observer by the Commission of the Churches on International Affairs and also as a representative on the UNICEF Observers' Team.

WHEN the representatives of thirty-six African countries and territories come together to discuss common problems, this is news in a world where the tragically segmented and isolated territories and independencies of that vast continent have had little opportunity to learn to work together. When, in addition, it is *women* representing their governments who meet together, it is even more significant. The occasion becomes even more important when the women become so intent on their deliberations that they do not allow even an abortive revolution to interrupt their deliberations. Although the crossfire between the Ethiopian army and the rebel troops made the meeting place of the seminar impractical for several days, a safe place was found in the hotel, so only one seminar session was omitted.

Throughout the ten days of the United Nations-sponsored Seminar on the Participation of Women in Civic Life, held in Addis Ababa, Ethiopia, in December, 1960, an almost awed awareness of the significance of the occasion prevailed. "I can't believe that we are really all here and able to talk together," said women from countries with widely divergent cultures and political organizations in almost identical words a dozen times during the first few days of the seminar.

In the final summing-up sessions, the feeling of awe and gratitude for the opportunity to come together was still evident. Each delegate was provided with a portable receiving set so that the speeches might be picked up in English, French, Arabic, or in the language of the speaker. One woman raised hers and said: "It's hard to grasp the fact that a small mechanical device can reunite those of Africa who have long been so tragically separated by the fact that we have no common language."

Who Came

The United Nations had decided that fifty-six African territories and countries were eligible to be represented in this meeting. In some cases, one delegate spoke for several territories, such as Basutoland, Bechuanialand, and Swaziland. Twenty-three independent nations of Africa sent representatives. Among those not present was the Union of South Africa, which has shown a policy of boycotting the United Nations' meetings designed to bring Africans together to work on common problems.

Among the most enthusiastic participants were delegates of such fascinating small dependencies as the Sechelles, the Island of Rèunion, and Zanzibar. There were also able delegates representing countries where training for the duties of independence is occupying a position of strong public emphasis, such as the Gambia, Uganda, Tanganyika, and Kenya. The Portuguese dependency of Mozambique and the Federation of Rhodesia and Nyasaland were the only two areas represented by white women. A number of amusing references were made by women delegates to the fact that Mauritania, Comoros, and the Belgian Trust Territory of Ruandi-Urundi had sent men to

present them at what was pre-ominantly a meeting of African omen discussing their problems.

In addition to these representa-ves there were observers from ur of the permanent members of e Security Council, who are en-tled to send representatives to all nited Nations' meetings, and from elgium, which was entitled to send observer, since it is still re-onsible for an African Trust Ter-tory. The U.N. specialized agen-es, FAO, ILO, UNESCO, and NICEF, and twenty-seven non-overnmental organizations, in-uding the World Council of hurches, the World's YWCA, and e Friends' World Committee for onsultation, sent observers to the eeting.

The Woman's Division made it ossible for five African women, elected by their conferences, to ttend with Miss Ruth Lawrence, xecutive secretary for the Wom-n's Division for Europe and frica. These women were Mrs. unice Kasonga of Elisabethville, katanga, Congo; Kumbi Shungu of odja, Congo; Mrs. Wilson Madi-odza of Mrewa, Southern Rho-esia; Miss Bebiana D'Almeida and Mrs. Etta Wright of Monrovia, iberia.

What They Said

In addition to their joy in being gether and sharing common roblems, these women also showed mature grasp of their problems, fine sense of responsibility, and great feeling for over-all African lidarity. The problems about hich they were most vocal were e ways of bridging the baffling iversity of African population, hich even in one country often akes common understanding diffi-lt, the question of education, oth in and out of school, for the omen of Africa, the African oman's need for better jobs and r care for her children while she orks, the removal of many eco-mic, educational, legal and social equalities between men and omen in Africa.

The observers from Western countries often forgot they were not back at home at many points in the discussion as the questions of equal pay for equal work, men's attitudes toward working wives, and how to combat increasing juvenile delinquency became the subject of hot debate. At other times they felt much less at home as the discussion weighed the advantages and disadvantages of bride price and polygamy. Other matters on which there was a sharp difference of opinion were whether it was good or bad to be "Westernized," whether all that missions had done was good or whether some phases of missions had helped to establish poor practices, and the relative merits of separate and co-educational education.

What the Conference Accomplished

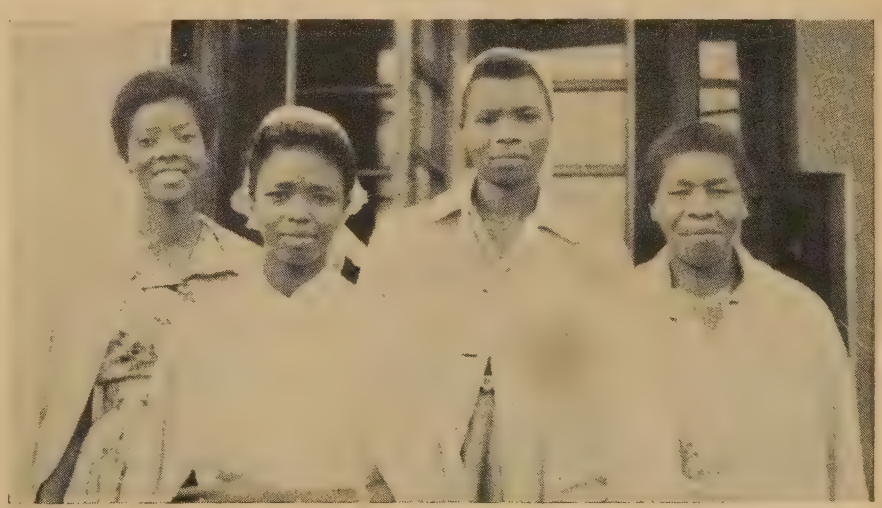
1. *A new solidarity and understanding among the women who represented their government at the Seminar.* Several times it was suggested that a team of women who had been at the Seminar should visit all of the countries represented to try to help with plans for bettering the condition of women. Several suggested interchange of visits on an informal basis. One woman suggested a type of round robin that would keep members abreast of what each was doing. Hope was often expressed that sessions like this one could become a regular feature of the U.N. program for Africa during these crucial years.

2. *Practical planning of projects.* Women learned about the help they might be able to get from non-governmental and U.N. agencies in meeting their urgent problems.

3. *Assistance through mutual experience.* The exchange of experiences provided many clues for new ways of solving some problems.

4. *Recognizing the problems.* They succeeded in defining the problems which should be given priority and on which the major efforts should be concentrated at present. These were clearly in the fields of better education, with special emphasis on out-of-school education to provide mature women with an understanding of their role in relation to civic life in their communities and to teach them to read and write, more technical education for young people to provide the skills critically short in a developing Africa, improvement of economic opportunities for women, and development of family life and family planning emphases.

Four members of the Methodist delegation (left to right): Miss Bebiana D'Almeida, Miss Kumbi Shungu, Mrs. Eunice Kasonga, and Mrs. Wilson Mandisodza.



Why I Am a Deaconess

by

BETSY K. EWING

Deaconess Betsy K. Ewing

WHO is she? What does she do? These are questions frequently asked of me. Far more times than I should like to admit they are asked by people who are "well-informed, active Methodists." Another is "Why did you decide to become a deaconess?" The answer to this is not simple, for the decision was years in the making. Why?

As a Christian and as a member of The Methodist Church, I am engaged in a mission: "to make the Lord Jesus Christ known to all peoples in all lands as their divine Saviour . . . to bring to bear on all human life the spirit and principles of Christ." (Methodist *Discipline*, Par. 1166) The role of the Methodist deaconess is to engage actively in this mission through her chosen vocation, serving The Methodist Church in the United States and its dependencies through any agencies of the church in any capacity not requiring full clergy rights.

The act of my becoming a deaconess in 1954 took but a short time, but the adventure that continues in assuming this relationship is one continually challenging me to a greater life of service in fulfilling God's mission through the organized program of the church. In a sense, the adventure is a spiritual quest in deepening my understanding of my relationship to God and to my neighbor and searching for ways through which I, as a Methodist deaconess and a member of the Christian community, can best witness for Christ.

Ever since I was a small child I knew that some day I wanted to use the talents and abilities God had given to me in a church-related vocation. Experiences in the local church, through the Methodist Student Movement, youth assemblies, and caravaning confirmed this desire which finally led to a decision to attend Scarritt College. Throughout my graduate study at Scarritt my ears were deaf to any suggestion that I become a commissioned worker in the church.

Following my graduation, I was invited to return to Scarritt as a member of the staff, working in the area of alumni and recruitment affairs. For five years my working relationship with a church-related institution was that of an "employed worker." Time and experience often teach us many values in life and during these five years I became convinced that as a worker in the church I could no longer remain an "employed worker."

In confronting college students with the needs for missionary personnel and the demands upon the mind and the spirit in making decisions concerning one's life work and preparation for it, I found myself responding to these same pleas. As I worked with Scarritt alumni, many of whom were missionaries and deaconesses, I was impressed by the quality of work they were doing, the sense of commitment to their work, and the richness of the fellowship that bound them together. In searching my own heart in terms of God's will for me there was only one answer—I must become a Methodist deaconess, "a woman . . . led by the Holy Spirit to devote herself to Christlike service under the direction of the Church. . . ." (*Discipline*, Par. 1252)

Several years have passed since I was commissioned a deaconess at the Assembly of the Woman's Society of Christian Service in Milwaukee, Wisconsin, in 1954. During these years the work I had been doing previously has taken on a new meaning. There seems to be a greater sense of purpose and mission in each responsibility. As a deaconess, even yet, I am discovering a new relationship to the church, one that reaches far beyond the limits of the environment in which I work each day. I am discovering anew each day that I am a part of a fellowship whose individual members can say to the church, "You can count on me." I am discovering that in being a Methodist deaconess the commissioned relationship becomes an outward expression of an inner commitment to the life that God has called me to lead as I seek to express the Christian faith through my vocational task within the church.

The office of deaconess is not a professional relationship but, more important, it is a relationship to the church that cuts across all areas of work. Through the International Federation of Deaconess Associations, the Methodist deaconess has the opportunity to participate in a fellowship that inextricably links her to the world mission of the church.

The Methodist deaconess is a member of the annual conference of The Methodist Church in which she holds her church membership and has the privilege of the floor without vote. As a worker in the local church she is a member of the Official Board and the Quarterly Conference. She is also a member of the Conference Deaconess Board which includes members

the bishop's cabinet, deaconesses orking within the conference, and presentatives from churches and encies employing deaconesses.

A deaconess leads an active life, t the day of retirement eventuly comes. The deaconess approaches retirement with confinee, knowing that she will ceive a small income from the eaconess Pension Fund to which e has contributed throughout her tive years of service. She will so find a cordial welcome in one the four residences established the Woman's Division of Christan Service of The Methodist hurch, if she prefers to live among r contemporaries who have simir interests and concerns.

Today approximately 400 Methlist deaconesses are serving The ethodist Church and cooperating encies in the United States. hese women are a part of that ndless line of splendor" that ben centuries ago when the Apostle aul in writing to the Church in ome commended "to you our ster Phoebe, a deaconess of the urch. . . ."

The Methodist Church needs 100 w deaconesses *now;* women who e committed to the cause of hrist and who desire to express is faith through a career of hristian service under the direcon of the church. Such young omen must have preparation as cial workers, teachers, nurses, hristian educators, rural workers, urnalists and in countless other eas of work through which they ay render service. Those interted in securing more detailed formation should write without lay to the office of Missionary ersonnel, The Board of Missions, he Methodist Church, Room 1466, 5 Riverside Drive, New York 27, ew York.

In true humility I say, I am oud to be a Methodist deaconess, d I am grateful to the church for aking it possible for women to ve such a relationship to its ission. To this calling I pray at I shall be faithful.

World on Our Doorstep

by

JEANETTE STRUCHEN

Methodists cooperate with the interdenominational Missionary Training Conference held each year at Allegheny College, Meadville, Pennsylvania, under the sponsorship of the Division of Foreign Missions of the National Council of Churches. Mrs. Struchen gives a layman's reaction to the program.

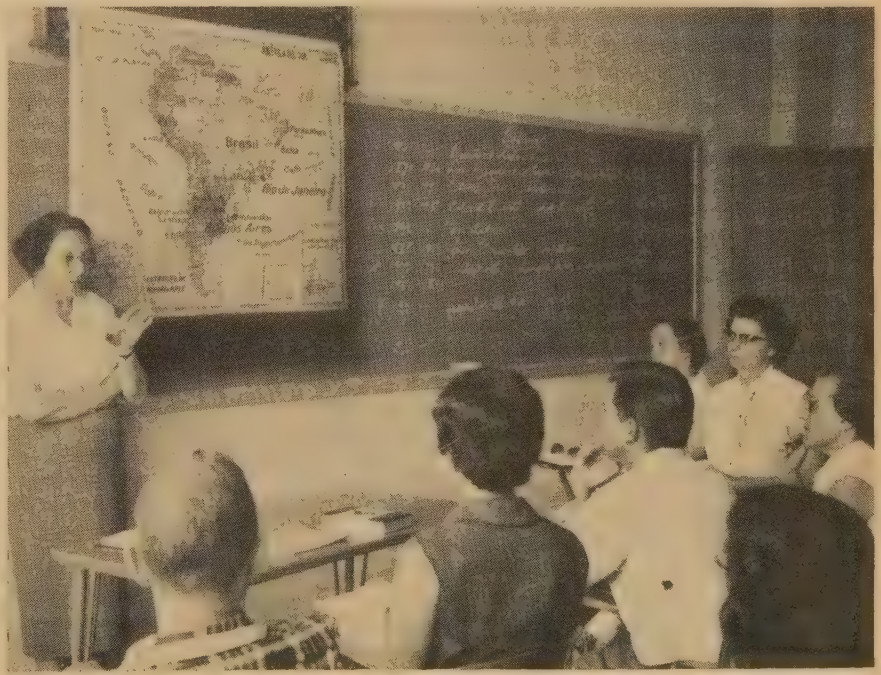
NO ONE gets very excited over the presence of wagons and tricycles where children play. But when a local citizen sees them lined up on a college campus where everything from antique cars to Cadillac convertibles usually stand, this is something. And so it is and has been for eight years in the city of Meadville, Pennsylvania, home of Allegheny College. Mid-June brings complete metamorphosis to the campus. The beautiful Pine Lounge in Brooks Hall houses the newest mission personnel from a dozen denominations instead of campus coeds. The television lounge gives way to packing boxes, the halls ring with happy tots and adults walk around the grounds muttering strange sounds in strange dialects.

All of this is the setting for missionaries, steeped in six weeks of intensive training before sailing with passports which will take them to the far corners of the earth.

"I'm a real live one!" said a small voice beside me as I got out of my car. "You're a real live what?" "A real live missionary!" And so he is. Johnny is a real live one going to Southern Rhodesia. His playmate is headed for Malaya.

Most church people know that

Missionaries assigned to Latin America receive special orientation in customs, language, and history of the countries where they will serve.



missionaries must meet high requirements: physically, mentally, and spiritually. Seldom do church people anywhere have such a marvelous opportunity to witness firsthand the type of training, the types of people selected, and the extent of training. How do we get acquainted? At first we didn't. It took several years for the community to realize the extent of the world visitors on our doorstep. They seeped into our church-school classes and into our hearts. Now we plan picnics better to acquaint the membership with trainees going out under various denominations.

Best of all, families plan special activities to acquaint their children with missionary children and nearby youth camps capitalize on the opportunities to introduce youth to missions. The children attend our city recreational program in the parks while parents attend their classes. Tiny ones are in the charge of a trained nurse.

Last year 114 individuals took the classes ranging in subject from how the Bible is used to bring about experiences of Christ to how to deal with your tensions on the field. For five and one-half hours daily the missionary trainees were in classes with some of the finest leaders in world missions. They asked questions, took exams, wrote papers, and eagerly clamored for information which would prepare them for work in the far-flung field of mission tomorrow.

What does "God's grace" mean in another culture? What does the term "Son of God" imply to a woman who has worshiped a fertility goddess all her life? How can the Bible be used without becoming an idol in itself? What is the reaction to a missionary upon arrival? Is complete identification necessary to be a good missionary? Shall we avoid teaching the Old Testament? These are only a few of the thousands of questions asked and pondered during the six-week training period.

There were other questions, too—questions which demanded immediacy and action. "Where can we obtain four metal barrels with lids in which to ship our belongings?" I put this question first because it had several of us stumped for many days. Trainees heading for Africa are not allowed to take wooden barrels. The search for metal ones took us to bakeries, garages, and department stores. Finally, the Talon Zipper factory produced just what we needed. "Who could go with us and vouch for our character on a passport application?" How far is Niagara Falls? I wish the children could see them before we leave this area?"

I asked several missionary trainees what had been the hardest part of their decision to go into the mission field. One responded that the explanation to her family had been the most difficult. Her aged parents enjoyed their grandchildren, and a mission call to Hong Kong was hard to understand. Another said the disposal of their furniture was most difficult. Selling children's sleds in June is not easy. Another said he had a real salesmanship job to do on his children because the little ones were afraid of the animals in Africa. He added that this fear was dispelled later by writing a long-term missionary in Africa who assured the children she had to visit a zoo in Africa to see her first lions and tigers.

The key to missionary training seemed to be that the trainees could serve only when they understood their people—their language and their culture. I noticed this statement in one of the missionary pamphlets in the reading room: "The main emphasis is on building a bridge between the situation out of which the candidate comes, and that to which he goes."

For the missionary trainee the Meadville Training program provides practical orientation. For the churches in Meadville it opens the doors to the world. We see the new trend in ecumenicity. Missionaries going out under the Methodis Board meet couples training fo the same area but sponsored b another denomination. They liv and train together. They eat an pray together. They swim and pla tennis together at the end of th day. Their children play hide-and seek and trade stamps with eac other.

I belong to a church familia with missions for many years Bishop James M. Thoburn of Indi lived in Meadville and is buried here. Isabella Thoburn taught Sunday school here. Gertrud Hanks lived here before going t Peru and came back here to retire. We have a healthy missionary tradition.

A shot in the arm is what w call it! While the missionaries come here to study, the church folk of Meadville, Pennsylvania, study the missionaries, so to speak. We ask questions and we meet wonderfully stimulating people going to places we never heard of to do jobs we didn't know existed. One woman going out under the Woman's Division of Christian Service was learning Spanish. She was conscious of the fact that she needed to know words for food articles and words for kitchen chatter because she is headed for Pueblo, Mexico, and the hostel in a girls' school. Another girl, slated for the Congo under the Woman's Division, kept one eye on the newspapers during the Congo uprising and the other eye on the mail, expecting reassignment at any time.

In Meadville we know that missionaries are people. Of course it is hard for them to tell their families good-by, to sell their furniture, to struggle through visas, passports, training, packing, and then arrive calm on the day of commissioning. But more than all of this we see that missionaries are wonderfully lively and exciting people who have been stimulated by the core of Christianity and been sparked into action by the Great Commandment.

through an "EVANGELISTIC KITCHEN" door

by
HELEN POST

Photo by Eleanor Warne

In this kitchen smoke from the stove entered the room, no work space was available at a convenient height, and kitchen utensils were scattered about the room.

WHAT'S an "evangelistic kitchen"? Eleanor Warne's kitchen, planned primarily for her own convenience and use, proved to be an "evangelistic kitchen," providing an opportunity for a Christian approach to traditionally impenetrable rural Japan.

Four years ago Eleanor, a rural evangelistic missionary, and Aoshima-san, a religious education worker, moved to the village of Aiji, on the island of Shikoku. This is a community of 5,000 farmers, whose fields lay in the adjoining countryside. Eleanor and Aoshima-san were assigned to work with the Christian churches in the forty-five mile area around Aiji, although in Aiji itself there was only one Christian family and no church.

The girls rented the only building available in Aiji—a sixty-year-old, two-story wooden structure that had at one time housed silkworms. They determined to make it into a comfortable home. A most important room, both agreed, was the kitchen, which should be light, cheerful, and convenient.

Villagers watched the old building change face with interest. They stopped to peek in a window or an open door. When the district pastors arrived for a service of dedication, they knew the project was completed. Then they began to make more formal calls.

Word of the new kitchen passed quickly from family to family, then from village to village. The mayor sent his representative to call, along with the day nursery supervisor, heads of various community organizations, and several Buddhist priests. Groups of women, sometimes in kimono, sometimes in work pants and aprons, came from neighboring villages. High schools and 4-H Clubs scheduled tours for girls.

The visitors peered into the cupboards, opened drawers, quietly studied the arrangement of water, stove, table, chairs. Reasons for each feature were explained.

Of all the changes made, the kitchen proved to be the most interesting. Although not "fancy by modern American standards," apparently it was fancy in comparison with other Aiji kitchens. A window over the sink let in sunlight. Work space was built at a comfortable height. Cupboards kept cooking utensils off the floor.

"*Subarashii,*" they would exclaim, "Isn't it amazing! You can sit down while you work. And the cupboards—you can get things out without stooping over. And there are shelves of different heights for different-sized dishes and pans." The hand egg beater and the flour sifter were viewed with amazement.

"Although women in Japan now have equal political rights, some towns like ours are still a hundred years behind in living conditions," said the Christian doctor in Aiji, who has been concerned with the villagers' material as well as

Photo by Eleanor Warne

Miss Warne and her companion found their "new" kitchen not only efficient, but also pleasant.

spiritual needs. Although the government has encouraged home improvements, change comes slowly. It is hard to overcome the age-old impression that woman's work is of low estate.

Sometimes a woman visitor asked Eleanor to visit her kitchen to suggest possible improvements. Thus visits to the village homes began. Often Eleanor spent several hours with the housewife, following her into the garden for one vegetable, then another. She walked with her to the well for water, then to the stack of firewood, then to the cupboard in another room.

Afterward the housewife and her neighbors met in the community hall. Eleanor drew a "paths-of-work" chart, on which she had recorded all of the woman's trips during the day. "I never realized how much I walk," the housewife would volunteer. "No wonder I am so tired when night comes." "It's something like that at my house, too," agreed another.

As the women talked, four problems were mentioned repeatedly: their kitchens were too dirty, too dark, too big, too inconvenient. Stovepipes did not run all the way to the ceiling, and soot blackened the walls. Many kitchens had no windows and only dirt floors. Utensils were kept in different parts of the house. Often all water had to be brought in from outside.

Discussion led to possible solutions. "I can't solve your problems for you," Eleanor admitted frankly, "but maybe I can suggest some things you can do in your own homes." They talked of establishing work centers, of working at a comfortable height, of simple improvements in stoves and sinks. Some of the women borrowed books on home improvement. All were encouraged to make long-range plans, to raise the sink this year, to move the stove to a more convenient location next year. Some families could make more expensive changes, like putting in tile stoves. Others found that even with less expensive materials, like bamboo and concrete, some improvements could be made.

Change often proved contagious. Husbands became interested, made suggestions, and sometimes did the work themselves. Some problems, like a water storage tank or a new well, had to be solved through the cooperation of several families.

Often improvements were made far beyond anything Eleanor suggested. One family devised a solar water heating tank on the roof. Another constructed a loosely anchored bamboo pipe, which could be swung one way to feed into the sink and another to fill the *ofuro* bathtub.

Other opportunities to share with the farm women developed. One day eighty women gathered in a neighbor's house to learn how to can tomato juice.

Helping rural women help themselves is only a small part of Eleanor's work. "But I feel very strongly that the practical and spiritual must go together—like two hands," she says. "And when I see the smile that comes over the face of a woman who sees how her burden can be lifted just a little, I know this part of the work is worthwhile, too."

In the southern district of the Ehime Prefecture, to which she is assigned, Eleanor works with pastors and churches of the United Church of Christ in Japan in religious education, leadership training, and the use of audio-visuals. Each week neighborhood children come to "Saturday school" in her home. Often she is asked to teach English classes in prefectural government schools in the area. As a result, she has held summer English camps for the practical use of English in a setting based on Christian camping principles.

Rural Japan, made up of many tight concentrations of families and tradition, as in Aiji, as yet has had little contact with the Christian gospel. To minister here requires the utmost patience and creativity on the part of the rural pastors and church workers.

Through her model "evangelistic kitchen" Eleanor Warne has found the kitchen door sometimes open when all other doors are closed. This year a young minister from a nearby town was invited to start a Christian family meeting, *katei shukai*, in Aiji and so make known more explicitly the source of this faith that has already demonstrated its concern for, and relevance to, their daily lives.

Service Unlimited

by

SARAH EVANS KENNEY

Participants in Friday night Teen-Time inspect the rules agreed upon by the group of between 200 and 250 young people who attend each week.

"WHEN I was a teen-ager I had to slip out to a dance or go to an undesirable place to have fun. I promised myself to do something about it when I grew up."

The attractive adult worker was reminiscing. Memories of her own childhood had motivated her decision to enter group work in Fort Worth, Texas. "Now I am thinking ahead to something for my own children as they grow up," she explained.

Today her comprehensive program among teen-agers and adults is outstanding in Bethlehem Center's service to Negroes of all economic levels as this agency serves between 3,000 and 4,000 persons monthly, not only at its well-equipped building at 970 East Humboldt Street, but through extension activities at two low-rent housing projects. Among Fort Worth's Negro population of about 40,000 the YMCA, YWCA, and Bethlehem Center are the only agencies sponsoring activities described in the center's purpose: "to promote racial understanding and to develop the social, recreational, cultural and spiritual resources of people in the neighborhood it serves."

This has been a goal of the center since its humble beginnings as a kindergarten in 1930 in the home of a woman inspired to "help children of working mothers." Permanent quarters, bought in 1941, came under Woman's Division of Christian Service sponsorship in 1942 with the appointment of the first deaconess as director. The center's steady growth has established its service program firmly throughout the community, now housed in a fine building, constructed in 1949 and since enlarged to meet increasing needs. Its present membership includes between forty and fifty active groups made up of 1,200 persons "from infancy to ninety-five years of age."

Constant evaluation of the wisest use of staff time and energies keeps this enthusiastic group on its collective toes. On a hot summer afternoon members outlined suggested fall programs. Responsibilities had been assigned as far as staff service could stretch, but at least twenty potential or actual groups lacked leaders, either awaiting additional staff personnel or volunteers. Miss Josephine Beckwith, a deaconess, began her work as director in September, 1960.

The full-time biracial staff of four, including one U.S.-2, is supplemented by five part-time workers and "oodles" of volunteers, although more are needed. Many fine junior leaders are being trained among the center's membership, and with help, can strengthen the program in time. Last summer a member of the African Ambassadors' quartet worked there before going to Paine College as a student. "I learned hard," he said chiefly in the area of organized teen-age activity which he hopes to develop when he returns to his home in Southern Rhodesia. No such program exists there now.

Organized activities are well established but do not meet everyone's needs. Additional groups are needed for children who "have outgrown dolls and tops," and for newcomers in various age brackets. No group should be too large to meet individual needs.

"The Jivers," outstanding teen-agers, gradually evolved as a group after much individual counseling with the boys' workers. "Somebody had to listen," he explained. "It took a year to gain their confidence. You must be a part of them enough to understand their problems and give guidance." The Jivers had saved money for an outing: they chose historic San Antonio (many had never been outside Fort Worth) where they were entertained by a white church group, swam in a nonsegregated pool and visited historical sites. Before departing, the boys' worker told them: "Your conduct reflects on yourselves, your school and Bethlehem Center." The project was immensely successful—no behavior problems!

One afternoon a board member dropped in, commented on the par-

ticularly spic-and-span appearance of the youngsters. "Something special going on?" she asked. They were to sell cookies in the neighborhood and wanted to "look nice" when they represented the center. Yes, they are proud of the center which they regard as theirs.

Encouraging young people and adults to continue their education and training for Christian leadership constitutes an important phase of the program. The center is justifiably proud of one of its products, now attending Nebraska Wesleyan University on a scholarship. This young woman is majoring in sociology and plans to be a deaconess. First she participated in the Bluebird program, developed as group leader and later as an assistant counselor.

Church leaders from all over the city meet here for Bible and Sunday-school lesson study. Excellent cooperation exists among neighborhood churches and the center.

Summer activities offer camp opportunities for various age groups. That these young people are invited to enjoy increasingly long periods at camp each year testifies to their fine conduct. Nature study, first-aid classes and athletic programs including swimming lessons are successful, too.

A door-to-door survey in one housing project revealed no existing recreational opportunities and justified the center's expansion there. Little wonder that Friday night "Teen Time" hops with activity as 200 to 250 teen-agers crowd in. "I have had no difficulty of any kind in the two years the program has operated," declared the adult worker who manages this activity unassisted by other workers. (In fact, discipline seems *not* to be a problem anywhere in the center!) "I see that the girls reach home safely. Pick-ups are not permitted. Unless a girl comes with a date she does not leave with a boy. The parents trust me, I guess."

Between 300 and 400 persons—youth, adults, mothers' groups—participate in weekly programs at this housing project. One adult club, to express appreciation for the program, sold feed sacks to buy material for long draperies for the windows. These provided excellent swings for youngsters, not in the original plan. Result? Abbreviated draperies, sale of unused material, replenished treasury! There is more than one way to cope with a problem!

Cooperation with other agencies has increased in the past five years. Highway construction slashed through the Negro section, forced downtown business to move out, and resulted in changing neighborhood patterns in Fort Worth as in many other cities. Whether directly responsible, widely varied groups, including some church groups, now use facilities at Bethlehem Center until permanent quarters are available. Others are permanently quartered there—P.T.A., American Legion, home demonstration groups, among others.

One, the day care program, has used the center since 1959 to accommodate twenty children of working mothers from 7:30 a.m. until 3:30 p.m. daily, providing a hot meal at noon. Surveys revealed service available for only a small fraction of Negro children in Fort Worth between two and six years of age. According to those in charge, this center is "indispensable to our association in our efforts to meet this most urgent need in our community."

Perhaps it was too hot to cry, but 200 squirming children and adults with them were relatively quiet the morning I visited the weekly session of the well baby clinic. "I like to come here," ventured one five-year-old, " 'cause I like to get polio shots." Although the clinic is sponsored by the city health department, the center furnishes space, laundry, rubbing alcohol and cotton, and volunteers to assist.

"One of the happiest classes we have is the blind class," says one worker. This group has met at the center since 1953. Staff and Red Cross members provide transportation assisted by members of a Negro woman's club. An excellent teacher, herself blind, supervises crafts, the teaching of Braille and, most important, instills confidence and independence among her class members. One, who thought the world had ended for him when blindness came, said new purpose had come to his life from association with the class. Others, needing help to "get around," learned to be self-sufficient after associating with the group. They raised a scholarship fund for a deaf, mute and blind boy.

Exceptionally fine leadership and close working association exists between the center and its board members. Last spring a chartered bus tour of the neighborhood presented existing needs in a graphic way. Following a conference on human relations, patterned after the church-wide conference held earlier in Dallas, one board member interviewed a number of businessmen in the interest of increased job opportunities for youth engaged in "distributed education" (combination work and study program). As a result ten students were given employment. Adult night school courses for Negroes were established as a result of efforts of the Business Men's Forum, meeting one morning a week at the center from 7 to 8 a.m.!

Transportation to and from meetings is provided for the active and alert Golden Agers. The ride is so enjoyable that each passenger asks to be the last to be taken home. This group could grow to a membership of 100 if leadership were available. As do many others at the center, the Golden Agers show their appreciation through service to others; one project is rolling of the bandages for cancer patients.

On this spirit Bethlehem Center thrives. Gratitude to the Woman's Division for its support and concern is often expressed. As long as need exists and opportunities to serve appear, Bethlehem Center's place in Fort Worth's community service program is assured.

Methodist "First" in Taiwan

by

MRS. RALPH A. WARD

WORK has begun on the first Woman's Division project in Taiwan! Although it ained on October 17, 1960, the ay of ground-breaking ceremonies, n atmosphere of happiness pre- ailed. Via pedicab, bicycle, bus r on foot the crowd gathered in he rice paddy fields which will be onverted into the new campus site or Wesley Girls' High School, Methodism's first high school in Taiwan.

Banners of the sixteen schools ormerly under the sponsorship of he Woman's Division of Christian ervice on the China mainland vere on display at the new school ite. Each of these sixteen alumnae roups in Taiwan had hoped its lma mater would be re-established y The Methodist Church. But ach group is now happy over the hoice of a new name; each can ow unite in loyalty to the Wesley Girls' School.

Bishop W. Angie Smith, bishop f the Taiwan-Hong Kong Area for he first year of the quadrennium, fficiated and spoke on behalf of he church as a whole. Others ssisting at the ceremony and who poke at a tea-reception held after- vards in the Soochow University uditorium were: Commissioner Liu Chen, Provincial Commissioner f Education, Miss Florence Chen, hairman of the Board of Direc- ors, and Mrs. Ralph A. Ward, missionary of the Woman's Di- ision. Commissioner Chen em- hasized the high academic stand- rd which the government has come o expect from a church school and tated his belief that the Wesley Girls' School would become one of Taiwan's best high schools. The entry of Yang Ming Shan, the egion in which the school will be ocated, was represented by the nan instrumental in helping repre- entatives of the school board in purchasing the land. Mrs. Everett Drumright, wife of the American Ambassador to China, brought greetings. Drawings of the school by the noted architectural firm of Kwan, Chu and Yang were displayed during the tea hour. Baskets of roses were sent by the speaker of the Provincial Political Council, a native of Taiwan.

Miss Chen reviewed the history of the school. As chairman of the Preparatory Committee and now as chairman of the Board of Directors, Miss Chen has carried the major responsibility for all of the details concerning the planning for and execution of all the plans in behalf of the school. All concerned owe her a debt of gratitude.

When Bishop Ralph A. Ward first came to Taiwan in January, 1952, Madame Chiang Kai-shek urged him to open a school for girls. She pointed out the urgent need for schools in Taiwan and the fact that Methodism had been famous in China for its Christian educational program — especially for girls. (According to the *China Yearbook of 1958*—the latest edition available—only one student in eight who finishes primary school has any opportunity to study in any high school, due to the lack of buildings.) Madame Chiang's deep concern for the erection of a girls' high school under Methodist auspices has kept this vital need in the minds of Methodist leaders both in Taiwan and America.

The purchase of three *hectares* of land for the school was made possible by donations from 3,000 people in Taiwan and alumnae of former mainland schools now living in America. As one donor, Dr. M. I. Ting, wrote: "For what Christian education has done for me and my family we will never be able to return what has been given to us."

The Woman's Division will erect the buildings, which will include classrooms, administration offices, dormitories, dining rooms and faculty residences. There will be a total enrollment of 500 students, all of whom will live on the campus. Classes are scheduled to begin in the fall of 1961.

Three steps are involved for the

Officiating at ground-breaking ceremonies for Wesley Girls' High School were Commissioner Liu Chen, Provincial Commissioner of Education; Mrs. Ralph A. Ward, missionary of the Woman's Division; Bishop W. Angie Smith, assigned to the Taiwan-Hong Kong Area for the first year of the quadrennium; and Miss Florence Chen, chairman of the board of directors.

registration and accreditation of a school in China. The first step was achieved for the Wesley Girls' High School when the government's Educational Authority granted permission in May, 1960, for the establishment of this school. When the Board of Directors and the official seal were approved, the second step was accomplished. The third step cannot be completed until the first stage of building construction has been finished, the school principal employed and required equipment installed.

Against a background of wooded mountains, the location of this new Woman's Division project is a scenic valley called Wai-shuang-shi. On the opposite side of the valley is Soochow University. Near the girls' school site is the future location of a museum to be built by the Nationalist Government of Taiwan. This museum will house the priceless Palace Art treasures hauled from Peking to Nanking just before the Japanese invasion and thence overland with great difficulty to Chungking where they were safely stored in caves during the eight long years of war. Subsequently these art treasures were brought to Taiwan and now will be on display in the new museum.

Thus Methodism's first high school in Taiwan, begun after seven years of work there, is located strategically in a valley which will become a cultural and educational center, and hence a tourist attraction as well.

Hail to the District Officers

by

MRS. H. F. BRANDT

A SALUTE to the district officers and secretaries of lines of work who serve so faithfully in the Woman's Society of Christian Service! Many thousands of persons have functioned in this capacity at one time or another and we would pay tribute to the dedicated women who have given so much to the involved work of the district Woman's Society.

The district organization carries the responsibility of education and promotion between the conference and the local society, and the channeling of the reports of what has been accomplished in the local society as they follow through to the Woman's Division.

Over a period of years there have been discussions as to the strengths and weaknesses of this system and how assistance might be provided in the training of district officers. It was discovered that there is a rapid turnover of district officer personnel and that in some areas very few of them attend conference summer schools; that many of them are responsible for the reporting of well over one hundred local societies; that in some instances they do not attend conference and jurisdiction meetings where they receive the information and inspiration available there; that sometimes the cultivation funds provided are not adequate to carry on the correspondence or to secure literature which is available for cultivation of local work. Frequently it is difficult to secure reports from local societies and therefore the reports received give only a partial picture of what is or what is not being done. Does this all sound familiar?

During the past quadrennium much study was given to these concerns and it was decided that particular emphasis should be given to the training of district officers and secretaries early in the 1961-64 quadrennium.

At the same time requests were coming from conferences across the country, asking that additional meetings be kept to a minimum both from the standpoint of the time and energy of the women and the financial expenditure involved. In this framework of concern the Woman's Division of Christian Service voted that in 1961 and 1962 the special emphasis in the summer schools be placed on the training of district officers; that time be allocated in all schools for this emphasis and that a serious effort be made to have all district officers and secretaries of lines of work attend their conference summer school of missions in one or the other of these years.

To implement this plan a group of fifty persons will participate in a special training period in March. They will then be assigned to direct this leadership training program in jurisdiction and conference schools. No person in the group has been chosen because of her office; the training will be related to all lines of work. Information has been sent to the summer school committees as to the manner in which this training will be tied in with the clinic periods and the evening programs in the schools.

It is hoped that all possibilities will be explored in the effort to secure the attendance of district officers and secretaries in the 1961 and 1962 schools. Perhaps some persons who have attended the schools many times might be available to care for the families of district officers and thus make it possible for some mothers and homemakers to have these few days free for training. A period in the summer school can provide spiritual refreshment as well as giving information about the work and suggesting new techniques for specific responsibility.

Through this combined effort for training in a vital area the entire work of the Woman's Society of Christian Service will be strengthened.

You, Too, Can Have a Worship Setting!

by
LETA MAE LITWILLER

EVERY Woman's Society of Christian Service, large or small, can have a meaningful and inspirational worship setting for its meetings by using a few basic objects, which can be assembled easily. These will symbolize and bring out the truth of the program theme. With these few objects which can be assembled by the secretary of spiritual life, worship settings for the entire year can be built on a small table or altar and used to bring spiritual meaning to women who too often attend meetings in a room where the altar setting is never changed or where not even a picture is used to illustrate the theme.

Several items are needed at the outset: a Bible, a white candle, a cross, a globe, an inexpensive cloth in a pastel shade, a small church, a picture frame of average size, and an easel of pegboard or cardboard.

A yard and a half of rayon satin in a soft pastel shade makes a cloth that will drape gracefully and blend with the other articles. Most worship settings can be built around this one cloth which should be in a shade of light blue or blue-green. A cloth of violet or purple symbolizes humility or mourning, so should not be chosen if only one color is to be used throughout the year. A white cloth, symbolizing light, purity, perfection and victory, is suitable for most occasions. Four colors—white, blue-green, violet and gold—might be used if a variety of colors is desired.

A small inexpensive globe may be obtained at a variety store, or a plastic globe that can be deflated for storing is convenient. The cross can be an inexpensive plastic one or might be made of wood in the size most suitable for the table or altar to be used. The church can be made of white cardboard or a small plastic church can be purchased at the variety store, especially around Christmas time. All of these objects can be raised or lowered in building the setting by placing books or small boxes under the cloth and placing the objects on them. The picture frame may be one you have on hand or may be purchased in a hobby shop or dime store.

The easel may be used to display pictures. It may be made of pegboard or cardboard and should be about sixteen by twenty-four inches. A triangular brace should be hinged to the back so it will stand. This brace can be folded back against the easel for storage. The easel is covered with the cloth when used: thus a piece of pegboard is especially convenient. The pegs can be placed at different levels in the board, depending upon the size of the picture to be displayed. The picture is supported by these pegs. If cardboard is used, wire hooks can be formed to fasten over the top of the board and bent to support the picture at the level desired. These, of course, are hidden by the cloth.

The white lighted candle signifies Jesus, the Light of the World, and when used with the cross should never be higher than the arms of the cross. At the conclusion of the worship service, the candle should be snuffed out. Blowing out the candle may spatter wax on the cloth.

Any number of worship settings can be built with these basic items. For example, a Thanksgiving setting can be arranged by placing the easel on the table, covering it with the cloth draped in folds around the base of the easel and placing a suitable picture on it. The picture of a grandmother and her grandson saying grace in a café provided the basis for an effective worship center. This picture appeared as a cover on *The Satur-*

day Evening Post. Fruit, nuts and small gourds were placed around the base of the easel.

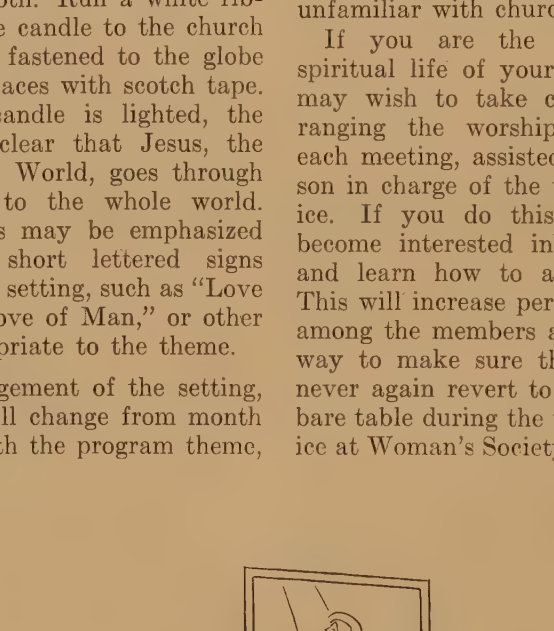
Many pictures suitable for worship settings appear in magazines and may be collected for future use. Religious teaching pictures from the church school are always appropriate and can be enhanced by placing them in a frame.

For a mission theme the cloth can be spread in graceful folds on the table and the globe placed to the rear. Place the candle to the front on the left. If the church seems out of proportion to the globe, the church may be raised slightly by placing some books under the cloth. Run a white ribbon from the candle to the church so it can be fastened to the globe in various places with scotch tape. When the candle is lighted, the message is clear that Jesus, the Light of the World, goes through the church to the whole world. Some themes may be emphasized clearly by short lettered signs placed in the setting, such as "Love of God," "Love of Man," or other words appropriate to the theme.

The arrangement of the setting, of course, will change from month to month with the program theme, but these, too, should be varied. Some months pictures may be used on the draped easel and other times the altar itself may be draped with the symbols placed upon it.

The setting should be arranged in advance, both to work out exactly the arrangement desired and to see whether it conveys the message to be expressed. As one works with these objects, ideas for still other settings will occur and more symbols may be added to the collection. A book on church symbols might be helpful. Sometimes it may be desirable to interpret the setting to the women before the worship service begins. Often this can be helpful to them, if they are unfamiliar with church symbolism.

If you are the secretary of spiritual life of your society, you may wish to take charge of arranging the worship setting for each meeting, assisted by the person in charge of the worship service. If you do this, others will become interested in the settings and learn how to arrange them. This will increase personal interest among the members and is a good way to make sure that they will never again revert to looking at a bare table during the worship service at Woman's Society meetings.



The Acts of the Modern Apostles

by
IVY CHOU

This excerpt by Miss Chou is part of a longer article first printed in *The Indian Witness* for August 18, 1960. Dr. Chou is president of the Theological School in Sibu, where the Josephs are working. She speaks with great appreciation of their international missionary staff from England, India, China, Sumatra and the United States. Dr. Chou is studying in New York this year. (See February issue of THE METHODIST WOMAN, page 8.)

THE ACTS of the apostles have, through the ages, woven the many-hued tapestry of the history of the Church. Quietly, continually and magnificently the weaving goes on in all corners of the earth. A beautiful section is being made possible by the Methodists of the Indian church through their support of the Rev. and Mrs. Terence Joseph as missionaries to Sarawak.

The Josephs have been chosen by God and prepared by Him for years for the pioneering work of being Asian missionaries to Asians. But the official sending did not take place until 1958, when the Indian Methodist Church celebrated its centenary. Mr. and Mrs. Joseph arrived at Sibu, Sarawak, in September, 1958, and spent their first year upriver in Kapit, where they learned the Iban language by living and working among the Iban people.

In October, 1959, they returned to Sibu to join the faculty of the Methodist Theological School which is the theological training center of the Sarawak Annual Conference both for the Chinese and for the Ibans. Mr. Joseph has been teaching theology and Mrs. Joseph has been teaching hygiene and serving as the school nurse. On weekends they visit several Iban long-houses on Sungei Sengan and Sungei Assan, spreading the gospel, pastoring and nurturing the new Christians, and caring for those who are ill.

New Dimensions of Mission

by

ROBERT W. SPIKE

FOUR ingredients or motifs seem to me to have gone into the development of a ew theology of mission for our me. There has been a change of mphasis from the mission enterrises of the church to the single ission of the church—the one mision whether at home or abroad, the local church or the denomiational agency. This is a good orthand way of saying it. I beeve four major strands contribute this point of view. In one sense ese have developed chronologially; in another sense all are still truggling for acceptance and inerpretation in the present moment.

Influence of the Church

The first great influence has een explicitly theological, namely *hat there is a doctrine of the hurch inherent in the gospel.* The mpetus in the last century and a alf has been to spread the gospel essage to all the vacuum-spaces f the American continent—first eographical and secondly cultural rontiers. In the settling of the eographical frontier the primary mphasis is upon building churches. n the second phase, primarily ince the Civil War, the stress has een upon applying the gospel to ocial needs. This is an over generalization, but it stands the weight f major trend analyses.

The definition of the church as the people of God with ministries" that Ross Snyder of Chicago ses, seems to me adequate. The ery constituting energy for the hurch's being has a witnessing ovement to it, or it fails fully o be the church. Conversely the issionary activities of Christendom, local, national or internaional, are expressions of the Christian community's attempt to erve its Servant Lord or they are not valid activities. But they must measure their authenticity by the Christ, by obedience to His Lordship.

For over a half century philosophers of history and theologians have been telling us that our culture is in crisis, that its foundations are shaking. Within the last decade, sociologists and cultural analysts have been documenting this crisis, particularly in our country. Practically a book a month dissects the American scene, pointing up what all of us now know in our hearts to be true, that we live in a new kind of world. The vast quantitative and technological changes are producing qualitative goal and value changes in our society. Habits of behavior have so changed that the very occasions for making moral decisions seem ephemeral and uncertain.

To me the city of the obscene machine, Las Vegas, Nevada, seems a horrifying picture of what hell must be like. The shocking thing is not the gambling per se, or the night life, but the sea of empty faces descending on the place for "a good time." The overwhelming dullness of the place is its most striking characteristic. It is not filled in the main by sophisticated city slickers, but by shopkeepers, salesmen, laborers and their ladies —solid citizens pathetically in search of Nirvana among the cold neon delights of a bloodless city.

Rethink Goals

On every hand, men of thoughtfulness tell us that we need to rethink our national goals, that we need loyalties that call us out of ourselves. Eric Larrabee, writing recently a brilliant book of essays entitled *The Self Conscious Society,* says that the frightening thing is that we know what we must do, but seem unable to do it. He says that in the days of the past when as a nation we moved to the frontier, we took a great leap in the dark. What we now must do, with so much analysis around us, is to take a leap in the light and that is infinitely harder.

Home missions planning is at the heart of this sober look at the crisis of our society. We see that large areas of church business, while generally supportive to people caught in the wheels of our society, are in the main irrelevant to the powerful drives of the time.

Serve Total Culture

We live in such an homogenized society, with the mass media of communication penetrating everywhere, that *the whole culture is the mission field.* We cannot be engaged solely in the task of binding up the wounds of certain folks caught in the economic squeeze, when a sickness unto death grips the soul of us all. We cannot putter around with new gimmicks to promote the church as an institution when the very bottom has dropped out of a whole generation's world view.

On the front burner is our concern for a living faith, with renewed symbols that mean something to our time, real enough to come to grips with atomic death and rat-race living. We cannot leave the gospel to the theologians or evangelists.

It is important to remember that it is not the business of the church simply to view with alarm these dark and evil days. Clucking our teeth over secularism and materialism and trying to establish little island sanctuaries of spirituality is a denial of our Incarnate Lord.

What the cultural crisis should

say to Christians is not that things are hopeless, but that God is at work. Though we should ache with the tragedy of men and women macerated by the strains of a changing world, we should rejoice with what God is trying to bring about. Our task is the exhilarating one of trying to discover the signs of these times—to cry out boldly in the judgment of the Lord against the cruelties of our age, to perform surgery on the institutions that need pruning, to move forward with courage to establish ministries that can proclaim this Lordship of the Creator-Redeemer God at the places where people really live.

Church Planning

While we try to digest the inner meaning of what God is saying to us in church and world, we are trying to move forward in a third area—this I call *ecumenical strategy*, or church planning. We have no really good label for what I wish to describe. The lay response to this is often in terms of where you place churches so the population will have religion filling stations tidily placed across the landscape. This is only one small part of it. What we mean here is the response of the churches to the reality of the first two facts—a doctrine of the church inseparably bound up with missions and the whole culture seen as a misson field.

Faced with these two realities, what must we do as churches to fulfill our calling? Certain things are immediately obvious. We cannot plan programs as isolated denominations. This is scandalous in view of the magnitude of the task and the nature of the gospel. Also, we cannot go on perpetuating more and more of what we are presently carrying on as churches without asking whether we are really communicating to people at the crucial places of their involvement in the world. Our society is so complex that only careful assessment of our country, region by region, layer by subtle layer of class and vocation, will reveal to us where our new stations of mission must be. We are just beginning this process as cooperative Protestant communions.

We are going to have to divide up the job, rather than for all of us to dabble a little in every area of home missions. I don't think any of us has accepted that fact yet. But this serious contemplation of our total mission to America —to her musclebound wealth, to her neurotic self-indulgence, to her glorious new secularism (another subject, but one I cannot fail to mention as being an asset not a liability) by all of us, this is ecumenical planning. And this, by the way, is the true way to the reunion of the church.

The organizational division of Protestantism is not a very serious concern to the world outside the church. It couldn't care less. Competition, pettiness, ecclesiastical arrogance, over concern with organization itself, these are the real sins against the wholeness of Christ's Church.

As one who believes deeply in church union, and is deeply involved in a significant union, I would hate for us to spend our energies during the next twenty years in putting denominatons together. We can move in a common, vigorous missionary strategy to this nation without that. The Council of Churches can become a place of mutual recognition of the validity of one another's ministry and we can find unity in service and bold outreach to our times.

Lay Movement

The fourth motif, just creeping into our consciousness, is the development of what I call a *lay movement of mission*. I am convinced that this is an essential correlary of an ecumenical strategy. We must work at that. In a mass society, highly specialized and complex, the church must also specialize and meet challenge with program.

At the same time, in a mass society, there is increasing resistance to any more plans or institutions. We must have responsibilty matched by spontaneity. We must have planning challenged by ec centric venture. I pray for an up surge of a new kind of roving banc of prophets, lay and ordained, whc move through the mechanica jungle with their own personalized ministries—in each profession, or intercontinental commuter air planes, in resort hotels, over the back fence. This is a plea for a new kind of lay response—one not bound up in Guilds and Brotherhoods and United this or that—but that it sees clearly the dealings of God with this generation, that can talk theology like it does baseball that can love and not be shocked that seeks no allegiance to a complacent patriotism, but holds up the glory of God in the midst of the world.

One of the best books published last fall is Paul Goodman's *Growing Up Absurd*, a Utopian view of our society and what it might become. Mr. Goodman is not a Christian, but when he examines our nation, he sees great similarities between the organization man and the juvenile delinquent. What both lack, what we lack, he believes, is a sense of calling. This secular, Jewish-born critic finds his only clue to the future of our society in an understanding of Luther's doctrine of calling. I believe this is sound. We need desperately not more churchmen but more lay missionaries—laymen who have no patience with our restrained and genteel fussing around in mission programming. We need a Third Force, an informed and committed laity that moves out and stays out.

A few years ago at a conference in Switzerland of people engaged in pioneer evangelistic work from all over the world, I met a little old man who conducted a social service program in the slums of Amsterdam for fifteen years. People in that area had perhaps three generations ago given up church going as a largely irrelevant enterprise. They were antagonists to organized church, but the "little man" found out that they responded to the story of the Bible. So every Sunday afternoon for five

years he had been telling the story of the Bible (without preaching) to packed houses. When we asked him what he thought of his ministry, he said, "My job is simply keeping alive the rumor that there is a God."

"There are times when I think seriously that with all our power and public acceptance in this land, this is the most we can say for our work. And it is no small calling in an age so gravely sick. Yet our job is more than that. It is to put into the most imaginative and compelling form possible the unchanging purposes of the church—to proclaim that the God of all Creation has come into the world in Jesus Christ and that He doesn't intend to leave it, that He lives here now, and that we must point to His deeds in this new age He is even now building.

Home Away From Home . . .

MARY ELIZABETH INN

by
EUNICE JONES STICKLAND

"I CAN'T bear to see my nineteen-year-old daughter take a position in San Francisco. She has always lived in a small town and will be completely lost in the big city. Where can a young girl find a safe place to live?"

This anxious concern of many a mother has been answered many times in the past forty-six years by Mary Elizabeth Inn, a boarding home directed by the Woman's Division of Christian Service. The four-story building at 1040 Bush Street is within walking distance of San Francisco's business district. It accommodates ninety-eight residents and the sign over the hospitable entrance reads, "A Home for Business Girls."

To walk through the door marked "Enter," is to find two attractive reception rooms, with convenient davenports and welcoming chair groupings where the girls gather for homelike evenings or to entertain visitors—family, girl or boy friends. Here TV, a record player and piano provide happy hours of music and entertainment in this home.

Also on the main floor are the library and a much used sewing room. Taking the elevator to the roof, we discover another reason why this has always been a popular home. Here a large sun room with kitchenette and a sun deck make available many happy hours of relaxation after busy days in office or classroom.

The late Mrs. Lizzie Helen Glide, a mother herself as well as a Christian philanthropist of genuine vision, planned this home. Personally she supervised the erection of the building which, after almost half a century, adequately meets the needs of the modern girl away from home. In 1914 the finished structure was deeded by Mrs. Glide to the Woman's Missionary Council of the Methodist Episcopal Church, South, a forerunner of the Woman's Division of Christian Service, with the stipulation that "girls of all nationalities and religions are to share the reasonable rates of the Christian-sponsored home."

From that day this Inn has been

Music is a favorite pastime of the girls. Mrs. Ragland, director of the Inn, is at the piano.

Washing—whether it be clothes or hair—is important to good grooming and constitutes a major leisure-time activity of every resident.

a self-supporting project, paying taxes, salaries for the staff, food bills and maintenance.

Mrs. Glide's request for "reasonable rates" has been respected in the incredibly modest weekly rates. These include two meals a day seven days a week and single or double room accommodations. The Inn offers a well-balanced and tasty menu, with special features on holidays.

Each month some renovation is made to keep the property in repair. The most recent step in the up-keep program has been a renewed roof and a new paint job for the white stone and rose brick front of the Inn. During the past few years the shower rooms and sanitary facilities have been completely replaced, giving the building a modern look of chrome-pink-mirrored brightness.

"Fifty of our ninety-eight girls in residence now are students. They represent thirteen nationalities," says Mrs. Ida L. Ragland, director. "Some are enrolled in San Francisco State College, preparing to become teachers. Others attend beauty schools, business college, art college, and several are training as dental assistants. The other forty-eight are employed."

Every effort is made to help the girls make a happy transition to life in the city. A friend in the Inn is assigned to each new girl, takes her under her sisterly wing to help her find her way about the city and to become a cherished member of the Mary Elizabeth family. On the entrance blank each applicant is asked her church preference. A letter is sent to the nearby church of her choice, asking that she be welcomed there.

Each Tuesday evening the girls gather around the piano to enjoy a half hour of inspiration with singing and listening to a speaker. As the guest room at the Inn is frequently occupied by missionaries en route to or returning from their fields of service, the girls thrill to their stories of faraway places. As an outgrowth of this vesper period of thinking of others, the residents started their generous Christmas offering which each year is divided between a national and a world missionary project.

"One of our girls is blind. She is attending San Francisco State College, working for her master's degree, preparing to teach the blind," says Mrs. Ragland. "The girls are very kind and thoughtful of her, and her courage inspires all of us."

There is a five-year limit on residence in this home for girls from eighteen to thirty years of age. Most of them move out, however, before the five years elapse either to be married, to their own apartments, or to accept employment in other communities.

As is the rule with Woman's Division projects, the Inn is managed by a board made up of Methodist women from churches in its vicinity. Mrs. Ragland, the director since 1957, was formerly a board member from the Burlingame Methodist Church. When she was invited by her fellow board members and the Woman's Division to become director of Mary Elizabeth Inn, she enrolled in Scarritt College in Nashville, Tennessee, where she took courses to prepare for this new responsibility in Christian service. Mrs. Ragland, who is a very understanding worker with girls, is the first noncommissioned director of this project.

Mary Elizabeth Inn provides for any girl "a safe place to live" in San Francisco under church-sponsored auspices. Undoubtedly the Christian standards of living maintained here have a lasting influence on the girls for the rest of their lives, wherever they go and whatever they do.

RESIDENCE HALLS

of the

Woman's Division of Christian Service

NATIONAL

Alma Mathews House..New York, N. Y.
Business Girls' Inn.....Shreveport, La.
Esther Hall.....Ogden, Utah
Esther Hall.....Salt Lake City, Utah
Esther Hall.....Cincinnati, Ohio
Flower Esther Hall.....Toledo, Ohio
Friendship Home....Los Angeles, Calif.
Friendship Home.....Cincinnati, Ohio
Gum Moon Residence Hall
San Francisco, Calif.
Iowa National Esther Hall
Des Moines, Iowa
Killingsworth Home....Columbia, S. C.
Mary Elizabeth Inn
San Francisco, Calif.
McKelvey Hall.....Columbus, Ohio
Susannah Wesley Hall
Newport News, Va.
Wilson Inn.....Richmond, Va.
Young Women's Cooperative Home
Houston, Texas

CONFERENCE

Business Girls' Lodge of The Methodist Church, Inc.....Baltimore, Md.
Esther Hall.....Chicago, Ill.
Esther Hall.....Wichita, Kan.
Esther Hall.....Grand Rapids, Mich.
Esther Hall.....Philadelphia, Pa.
Esther Hall and Deaconess Home
Indianapolis, Ind.
Eva Comer Cooperative Home
Birmingham, Ala.
Friendship House.....Philadelphia, Pa.
Methodist Girls' Club...St. Paul, Minn.
Methodist Residence for Young Women
Pittsburgh, Pa.
Shesler Hall.....Sioux City, Iowa
Washington Deaconess Home
Washington, D. C.

"GLIMPSE INTO ETERNITY"

by ROBERTA DILLON WILLIAMS [1]

CALL TO WORSHIP: Psalms 103: -5

HYMN: "Come, Ye Faithful, Raise the Strain" (*The Methodist Hymnal,* No. 151)

POEM:

trange things happen in April
Vhen life takes on new heights and depths:
he black, black trunks of trees
hat have endured the soot and ice
f winter's taunts
peak out in accents clear and defined
midst the symphony of green—a song of hope
y new-grown leaves and blades of grass.

trange things happen in April
Vhen youth slings reserve to the wind:
aking a cue from Nature,
houghtful minds long rapt in silence
eek expression
n something more than sighs and wonder;
nce-hidden doubts now form a pattern of belief
nd meet the world with sure, clear eyes.

PRAYER: O great God of the Resurrection, we would share the eternal life and light that the risen Christ brings to our days. May we e more aware of the values we are mphasizing in our lives now so hat we may have the fullest realiation of our eternal souls after his life. Amen.

SCRIPTURE: Revelation 21:1-6, 4-26

TALK: Every experience of Easter should give us another limpse into eternity. The returnng of spring is always evidence of God's eternal resurrection. Life fter death is a continuation and ulfillment of all the good things e have known during our earthly fe and a complete experience of God's love that goes far beyond nything we have known on earth.

Like spring, the absolute ideals f Christianity return, recur, live n a variety of forms in many naions and many ages. The goodness f God, the morality of the universe, the sacredness of human personality—these verities remain —as old as spring and as fresh as a single flower.

Christian ideals take different forms according to time and place. Interpretations which suited former generations may not satisfy us. Yet, however great the evil of the world, the seeds of goodness, buried in the ground during long winters of sin, do not die. It requires faith to recognize the meager evidences of good directed toward a goal far off in the future. We can see seeds of goodness in Old Testament times despite all the practices of those days that we find wrong today. Only when we watch the stream of human experience flow through the centuries, gathering force and knowledge, attaining new depth and breadth—only then can we see stretching out ahead the infinite expanse of God's purposes for mankind.

The twenty-first chapter of Revelation, which we heard in our Scripture reading, describes a new world. Beneath the figurative language we can get a glimpse into this new world where the ultimate realization of divine principles has been attained. In this new world, good will have overcome evil. Here, eternal verities such as the sacredness of human personality will have greater significance and will be expressed with greater insight than we can now imagine. The glory of this new world which John pictures is "the dwelling of God with men." Man is no longer separated from the perfection of God by his own sins.

How can we bring this world closer? The answer is to allow Christ to live in us. Then we can develop resources of faith in God who will give courage and strength to meet any situation. This will mean a constant dissatisfaction with our weaknesses. On the other hand it also means a real sense of self-worth—we must recognize our own abilities and put them to work for God and fellow men. Thus, one individual Christian may live gloriously and "transfer" the message of Christ to others.

Finding a sense of self-worth is a task that faces each of us every day throughout our lives. In the early stages of life this may involve gaining independence. Though a person may not always be satisfied about his relationships with people, and though he may hunger for human response that would give him security, gradually he comes to understand that the independence which he is seeking comes only when he has learned to depend on God. The qualities of love and self-confidence and faith will be so built into his own life that he will have them ever ready to call upon. The spiritually mature person has such an appreciation for all human personalities and such a vision of the kingdom of God that he finds his satisfactions in giving of himself completely to others. He can thus lead a happy, well-adjusted, and useful life that *will* make a difference in eternity.

HYMN: "O Master, Let Me Walk With Thee," No. 259

BENEDICTION: May the peace which Jesus gave to his apostles, sending them forth in the Father's name as he himself was sent, be also upon us, and remain with us always. Amen.

[1] Mrs. Kenneth C. Williams is the wife of the minister of the Longview Methodist Church, Elizabethtown, Kentucky.

QUIZ

1. **Successful literacy campaign demands what?**
2. **Identify Betsy Ewing, J. Irwin Miller, Mrs. Ralph Ward, Robert W. Spike.**
3. **District Leadership Training. When? Why?**
4. **Helps girls adjust to city. What? Where?**
5. **African Woman's Conference accomplished what?**
6. **One method of evangelism.**
7. **"Christian witness must—". Complete statement.**
8. **Read purpose of one Bethlehem Center.**
9. **Explain "Covenant for New Creation."**
10. **List important legislative issues.**

Beginning the New Decade

Highlights of the Recommendations from the Department of Christian Social Relations—Adopted by the Woman's Division, January 1961.

THE issues confronting the church at the beginning of this new decade make more urgent the need for understanding the rapidly changing social order within our own nation and throughout the world. These issues are *peace* in the world, *freedom* for all mankind, and a *new concept of race* as a primary factor of both peace and freedom.

In a world characterized by fear and uncertainty, the new decade calls us to a prophetic witness. Too often our hushed voices and faltering steps to action have been symptoms of our failure to understand the relationship between our basic Christian beliefs and our Christian social responsibilities.

We cannot work alone. Paul's words to Timothy provide our source of power and assurance. ". . . For God did not give us a spirit of timidity but a spirit of power and love and self-control."

New United Nations Plans

It is recommended that in addition to the current U.N. Seminars, the staff of the U.N. Office explore the possibility of conducting experimental U.N. Seminars at the United Nations on a regional basis.

During the past ten years The Methodist Church in the United States has increased its United Nations seminars, held under the auspices of various agencies, from a mere handful to several hundred a year. Now, as we begin a new decade, we find ourselves with new possibilities of making this U.N. seminar program more extensive, better distributed geographically and more meaningful. One reason we can work more effectively is that we now have a Methodist United Nations Office maintained jointly by the Woman's Division of Christian Service and the Division of Peace and World Order of the new Board of Christian Social Concerns. This office is located at 345 East 46th Street just across from the United Nations building in New York City. A major function of this office is to service seminars for the entire church.

Since this is a joint office, seminars which involve all the groups in the local church or conference can be handled easily and it is important that they be planned this way so that a real impact can be made on the whole church. Many conferences have sent seminar groups to the United Nations but sometimes these have involved only those recruited by the former Board of World Peace or the Woman's Division. Both agencies are hoping that from now on most of these seminars will be sponsored by both groups. Since it is sometimes difficult to get a seminar started for the first time in a small conference or in one located some distance from New York, a plan for regional seminars will be stressed by both boards.

The simplest way to do this may be to use the 39 regions (determined by the boundaries of the episcopal areas of the five geographical jurisdictions) as the geographical basis for the planning, including in each region these overlapping portions of conferences of the Central Jurisdiction. Probably the first step will be to form a committee composed of the chairman for Peace and World Order in the Board of Christian Social Concerns and the secretary of Christian social relations in each conference including any of the Central Jurisdiction which lie partially or wholly within the region.

The United Nations Office will be happy to assist with this planning and to schedule and service the seminars. Inquiries should be addressed to the United Nations Office, 345 East 46th Street, Room 1016, New York 17, New York or to the Department of Christian Social Relations, Room 1480, 475 Riverside Drive, New York 27, New York. Also you may want to secure copies of the leaflet *So You Are Going to the United Nations*, 5 cents, Woman's Division Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

"SEMINAR IN MINIATURE"
on
The Family in a World of Rapid Social Change

A suggested method for creating understanding and providing helpful guidance for action on phases of responsibility and needs that concern families in a changing world.

This is one practical way of "Discovering and Conserving Basic Values of Family Life in a Changing World" (Quadrennial Program).

Essential resources are available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio

***A Guide for a Seminar in Miniature*—Price, 15 cents**

***A Source Book on the Family*—Price, 50 cents**

***Mathews: Eternal Values*—Price, 50 cents**

***Drama: Small Windows*[1]—Price, 45 cents**

***Five Issues in Search of Discussion*—Price, 35 cents**

[1] A recording is available for use with "Small Windows"—Price $3.50. Order from Office of Visual Education, Room 1351, 475 Riverside Drive, New York 27, N. Y.

THE QUADRENNIAL EMPHASIS ON RACE

Every Woman's Society and Wesleyan Service Guild across the ation will be involved during the ext years in this churchwide emasis on race in our church and ommunity. Committees on Chrisan social relations in Woman's ociety and Guild will work in eir own organizations jointly and parately as well as through the ommissions on Christian Social oncerns in their local churches.

This special churchwide and ationwide plan calls for the foration of 39 geographical regions ith a Consultative Committee on ace in each region. This Regional onsultative Committee will seek encourage in every local church e creation of local Consultative ommittees on Race with the hope at by 1964 *many thousands* of ethodists may be actively enaged in creative constructive leadrship through their local churches nd in their communities seeking to

—Remove barriers and tensions lated to race within their local urches.

—Create a climate in the comunity where freedom and equality all phases of life can become a ality.

This quadrennial emphasis is beg jointly planned and projected the Woman's Division and the ivision of Human Relations and conomic Affairs of the new Board Christian Social Concerns. Deils and special guidance for Conltative Committees will be recmmended in a joint Orientation onference scheduled for March, 961. Be alert to this great new an for the quadrennium.

THE CIVIL WAR CENTENNIAL

We note with deep regret that e Congress of the United States as authorized a five-year Centenal Commemoration and Observnce of the Civil War throughout the nation. Such an observance at this time in our nation's history may well provide the means for stimulating divisive elements, stirring up slumbering sectionalism and generating strife that can result in untold damage.

We note, however, the focus of the two initial observances held in New York and Lexington, Virginia, on January 8, aimed at the achievement gained in the area of human freedom through the century. *We call upon Methodist women everywhere to exert every effort to maintain this high caliber of emphasis.*

As one specific step toward this end we urge the March Planning Conference for the Quadrennial Emphasis on Race to find ways of designating the 39 Regional Consultative Committees as Emmissaries of Reconciliation during this five-year observance. Note: In 1957 the Congress of the United States authorized by Public Law 85-305 a Civil War Centennial Committee to function for eight years with an initial budget of $250,000. This appropriation from federal funds has since been increased so that the commission will have access to $100,000 a year for the period of its existence. The mandate of the commission is to work with "state, civic, patriotic, hereditary and historical bodies" on over-all programs and specific plans for commemorating the one hundreth anniversary of the Civil War.

Among scheduled observances listed by the commission as of July, 1960, there are seventeen actual re-enactments of the war!

LEGISLATIVE ISSUES

1. *Surpluses*—The basic law No. 480 under which some of our surpluses have been distributed through government and voluntary organizations will expire this year. It is recommended that new legislation expand both of these methods, preferably with "strings" removed from programs dispensed through the government so that the receiving nations can be free to make the decisions about how the payment they make shall be used in their country. These programs no matter how imaginatively expanded probably will not be enough either to meet the world's need or to dispose of our surpluses.

The Woman's Division therefore notes with gratification the adoption by the U.N. General Assembly of the World Food Bank Plan to relieve the emergency famine situation which will be channeled through F.A.O. We urge that Congress develop legislation that makes it possible for the United States to cooperate fully with this important program. We further urge Methodist women to familiarize themselves with this plan and with the Five Year Freedom From Hunger Campaign.

As one dramatic symbol of full support of the United States in this Freedom From Hunger Campaign, it is recommended that plans be set in motion, preferably through international channels, for sending surplus foods to help relieve the famine-stricken people on the mainland of China.

2. *The United States and the United Nations*—Since United States policy in and toward the United Nations has been a matter almost entirely determined by the State Department and the President, we request the Congress to take a more active role in relation to this important part of foreign policy.

We believe that the Congress should create an active United Nations Affairs Committee which would discuss U.S.-U.N. affairs in relation to pending legislation or policies. It might be within the Foreign Affairs and Foreign Relations Committees and include all members of the Congress who have served on U.S. delegations to the U.N.

We believe that the position of

the U.S. delegation must be raised so that it becomes a body with prestige. They should be people of such experience and ability that they can have a voice in formulating the positions upon which they will speak at the General Assembly. This would make use of their on-the-ground experience. Further to increase the prestige of the delegation, Congress should authorize cabinet rank for the Ambassador to the U.N.

We believe it is important that the U.S. have a consistent policy toward the U.N. Our lack of consistency along this line has been puzzling and frustrating to other nations. Sometimes we have taken action through the U.N. Sometimes we have by-passed it. It would be helpful to have a well articulated consistent policy regarding (a) our willingness to vote for debate in the General Assembly on grievances presented by any country or for discussion of other issues including mainland China's membership in the United Nations, so that any available light can be brought to bear on the issues and (b) our attitude toward "colonialism" in general would be clarified.

More adequate funds must be made available to permit U.N. operation on behalf of peace wherever necessary. Three measures need to be taken:

(1) *Linking Emergency Action to Payment Plan.* When emergency action of one of the principal U.N. organizations has financial implication, the original resolution should carry in it a direct commitment to help pay the bill. Any nation voting for it would thus be committed to financial responsibility.

(2) *Peace and Security Fund.* A fund, possibly $100,000,000, should be created by the General Assembly as suggested by the U.N. Secretary-General. Such a fund might be raised by a special scale of assessments which would reflect among other things the responsibility of the permanent members of the Security Council in the maintenance of peace. This fund could be used to meet emergency needs as they arose. Under a major emergency, the fund could be increased through an expanded assessment.

(3) *More Prompt Payment of Budget Assessments.* The U.S. might take the lead in this by paying its U.N. budget contribution during the first half of the fiscal year. It is believed that other nations might follow suit, thus relieving the financial situation of the U.N.

It is recommended that the president of the Woman's Division convey these convictions to the President of the United States and to the Secretary of State.

3. *The World Court and World Law*—The Woman's Division reaffirms its action of January, 1960, urging the Congress of the United States to repeal the Connally Amendment of 1946 by which the United States reserved the right to decide for itself in each case whether a matter was domestic or within the province of the court, and that we join other nations in accepting the compulsory jurisdiction of the International Court of Justice as one important step toward the achievement of World Order.

The Woman's Division calls upon local Woman's Societies and Guilds across the nation to study this issue and make their convictions known to their Senators and Representatives in Congress. (See April, 1960, issue of THE METHODIST WOMAN for background information.)

4. *Disarmament and Nuclear Testing*—Attention is called to the following statement of General Conference. "We call upon the United States and all other governments to declare complete, universal and enforceable disarmament to be their goal and to move in this direction. . . . We urge permanent cessation of all nuclear tests by all nuclear powers, present and future, in order that present and future generations may be protected from the dangers of nuclear radiation."

The economic aspects of disarmament must be confronted intelligently and courageously. Economists assert that an economy based upon production for peaceful purposes is, in the long run, a much sounder economy than one based on arms.

We call upon Congress to expand the work of the Senate Subcommittee on Disarmament and to provide such other resources and agencies as will achieve economic readjustment during the stages of disarmament.

We view with alarm the programs by which the government is making chemical and bacteriological weapons and condemn them as inhuman and contrary to the love of God revealed in Christ.

We call upon our government to transform such facilities as Fort Dietrich (Maryland) into centers for world health research.

We urge Congress to hold hearings and give full opportunity for the opposition to be heard, on the implications of chemical, bacteriological and radiological war.

5. *Civil Rights*—The Woman's Division calls upon Methodist women everywhere to work toward achieving the basic principles of human freedom in the field of Civil Rights. The minimum goals to be hoped for must include: a Fair Employment Practices Law, the creation of a permanent Commission on Civil Rights and the complete elimination of barriers to voting through increased powers of the Civil Rights Commission to secure the necessary evidence and have power to enforce the law. The Democratic Platform states:

The peaceful demonstrations for first-class citizenship which have taken place

ecently in many parts of this country
e a signal to all of us to make good
long last the guarantees of our Con-
itution.

The time has come to assure equal
ccess for all Americans to all areas of
ommunity life including voting booths,
hool rooms, jobs, housing and public
cilities.

. *Importation of Farm Labor*—
Iethodist women are urged to
ork to prevent renewal of Public
aw 78 in its present form. The
nportation program has injurious
ffects on family and community
fe, both of the nationals who are
nported and of the domestic
orkers who, because of the use of
oreign labor, are deprived of em-
loyment.

We call upon Congress to hold
ublic hearings on Public Law 78
nd to make necessary amendments
efore renewal.

. *Federal Aid to Education*—The
Voman's Division reaffirms its ac-
on on Federal Aid to Education
aken in January, 1960.

The education of our children in
roper conditions and with qualified
eachers is one of the primary tasks of
ur country. We believe the time has
ome when federal aid for public schools
necessary to bring the number of class
ooms to adequacy for our children and
secure adequate salaries for our
eachers.

The Department of Christian Social
elations recommends to the Woman's
ivision that it call on Methodist
omen across the nation to work for the
eedy enactment into law of the prin-
ples embodied in the 1959 School Sup-
ort Act. This bill (the Murray-Metcalf)
as not brought out of either House or
enate in the first half of the 86th Con-
ess. It is expected to appear on the
ongressional calendar early in 1960.

As the Woman's Division continues to
pport the principle of state control of
ich funds, it is further recommended
at Methodist women be urged to work
their states for the allocation of both
ederal and state funds on a basis of
ondiscrimination because of race and in
mpliance with the Supreme Court De-
sion of 1954.

As steps toward these ends the follow-
g suggestions are made:

(1) Contact Congressmen and Sena-
rs by letter or in person and urge the
actment of legislation for this Federal
id to Education.

(2) In local communities contacts with local boards of education should be made. PTA's may be enlisted in planning Citizenship Brunches to which members of Boards of Education may be invited for discussion. Letters to local newspapers, contacts with local radio and TV stations and special interpretation and discussion of this issue within our own organization may have value. Cooperate with other like-minded community agencies working toward these ends.

8. *Medical Care for Older Persons*—Fifty million Americans—more than a fourth of our people—have no insurance protection against the high cost of illness. The problem is particularly acute among the 16,000,000 Americans over sixty-five years old, and among disabled workers, widows and orphans. Most of these have low incomes and the elderly among them suffer two to three times as much illness as the rest of the population.

Therefore we urge the Federal Government to provide health protection for older people using the contributory machinery of the Social Security system for insurance covering hospital bills and other high cost medical services. Those of our older people who have never been eligible for Social Security coverage should have corresponding benefits from general tax revenues. We feel that there should be no "mean" test (a pauper's oath) for those receiving such benefits.

We also urge the Federal Government to limit payment of these benefits to hospitals and nursing homes which have met the standards of the professional groups accrediting such institutions.

9. *Aid for Depressed Areas*—In light of the current urgency and in view of the pending legislation presented by Senator Douglass and his study committee (S1) the Woman's Division reaffirms its action of January, 1959.

Believing that making it possible for people to help themselves is one of the important principles for improving economic conditions, the Woman's Division urges the adoption of a "Depressed Areas" bill which would provide in government designated depressed areas revolving loan funds (a) for industrial and rural development, (b) for temporary employment on the construction of public facilities and (c) for adequate retraining facilities for those who need to adjust to new conditions of employment brought about by the economic depression of an area. It is further urged that unemployed farm workers be provided with sums equal to the unemployment insurance benefits of unemployed industrial and other workers where this payment is necessary in order to permit them to take advantage of retraining programs that would fit them for other employment.

10. *The Senate Filibuster (Rule 22)*—It is recommended—

(1) That the president of the Woman's Division send a communication to the majority and minority leaders in the Senate urging immediate action to amend Rule 22 to curtail the filibuster in order to make possible the democratic majority rule in the Senate.

(2) That the Woman's Division call upon all Methodist women to send communications at once to their own Senators and to members of the Senate Rules Committee expressing their convictions on this issue.

11. *23rd Constitutional Amendment*—It is recommended that the attention of Methodist women be called to the 23rd Constitutional Amendment now pending. This amendment must be ratified by two-thirds of the fifty states. It provides for partial home rule for the District of Columbia, namely the right to vote in national elections for the President and Vice-President. Methodist women are urged to work in their own states for the ratification of this amendment.

12. *"Youth Peace Corps"*—Note is taken of the developing plans of the new administration for the creation of a "Youth Peace Corps." The hope is expressed that such a dramatic symbol of the nation's concern for peace will be carefully planned and imaginatively directed to serve a realistic purpose.

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

THE DISTRICT SOCIETY

by

DOROTHY L. BARNETTE

THE importance of the district Woman's Society of Christian Service must be recognized if the work of the conference society is to be effective; for the one depends upon the other to a large degree. Recent changes in district bylaws in addition to special emphasis being placed on district leadership training point out this significant fact. The purpose itself "to unite all the societies within the district in an earnest effort for the promotion of the work of the conference Woman's Society of Christian Service" corroborates the statement further.

To fulfill its purpose the district society must act in at least three capacities. It must serve as an observation platform, as a passageway, and as a support. The three are absolutely necessary to the effective functioning of the entire society.

An Observation Platform—The necessity for observing the work of the Woman's Society of Christian Service in all its aspects is important to an understanding of it. An observation platform enables one to get a full view from all sides. Close scrutiny points out the smooth and rough places so that one can prepare for the hazards. The district society is an observation platform for the local society. From the platform a woman can get a long look at her local society with its needs and possibilities in comparison to other societies. Looking in another direction she can see the conference society and the help it has to offer. Aware of these, the Woman's Society can chart a course of action to meet its needs and the challenges of the conference. Looking to the district for guidance and direction, the local society works out ways to have adequate funds for missions and for cultivation. Yes, an observation platform helps to give a sense of direction. It points the way if we will but look.

A Passageway—The channeling of information and inspiration is an important aspect of the Woman's Society and Guild. The district society forms this connecting link, providing a two-way passage from conference through district to local society and from it through the district to the conference. This link identifies the local group with all other societies in the organizational pattern of the Woman's Society which gives added significance to belonging. It reaches forward and backward, transmitting power from one to the other. It shortens the distance from local to conference societies and is of valuable help in determining needs within the district.

Indeed, the district makes the entrance to the conference, broadening the vision of local women as they begin to see and fulfill obligations both in and beyond the local church. As the outlook of the women broadens, the organization grows. The more the passageway is used, the greater the flow of information and inspiration. For example, reports are one channel providing information, inspiration and suggestions for strengthening all relationships within the pattern of the district society. This calls for teamwork and should result in an improved program in the best use of that term. Harnessing information and inspiration so involves the society that each person is intertwined in the whole process. This involvement in the wider picture draws attention away from the individual society to a larger concept, that of being an integral part of the total organization of the Woman's Society of Christian Service. If the passageway is to remain open this teamwork and involvement must continue.

The district society as a passageway challenges the local society to produce women who will be dedicated, consecrated, effective, and sparkling. A district society at work serves as an electrifying force to local and conference groups. Dull dry projects and programs can come alive in a district meeting. Many ideas for increasingly interesting local programs have come from district meetings. Two members of a local society attending one such meeting went away filled with enthusiasm for the work. Said one: "I didn't dream a Woman's Society meeting could be so interesting and so informative at the same time. We must try some of those techniques in our own society!"

A Support—The district society encourages support of the work in all its aspects, realizing that wholehearted support requires a knowledge of the organization. Support then, means inspiring leaders to take advantage of training opportunities through seminars and other means. District leadership training occupies an important place in the program for the current quadrennium. It is hoped that each district will make an earnest effort to include all of its leaders in the special district leadership

ining to be held in the 1961-62
ools of Missions and Christian
vice. Realizing that the district
recruiting field, officer training
future leaders should be of
ost importance.
To support the work further the
trict society ties relationships
ether, for it embraces the local
iety with one arm and the con-
ence with the other. Holding
m both, the district can draw
m together face to face, thus
nging them into a unity. As
ationships become clearer, re-
ts become more tangible.
yalty to the local society alone
not sufficient. A natural result
investment in the district society
oduces an enhanced program, en-
htened women, and an improved
iety.

THE DISTRICT SOCIETY

D irects thinking and action into proper channels

I dentifies the local Woman's Society

S ustains life and hope

T eams societies

R eaches in all directions

I mproves program

C harts a course of action

T rains leaders

S parks a flame of inspiration

O pens the way to clear vision

C hallenges the best in all

I nvolves the whole person and society

E nvelopes the whole being

T ies relationships together

Y ields results

NEW DISTRICT VENTURE SUCCESSFUL IN ATLANTA

by

MRS. L. S. EAKES, *President, Atlanta-West District, North Georgia Conference*

A HIGHLY successful and stimulating venture in promotion and education was experienced recently by the Atlanta-West District of the North Georgia Conference. At the instigation of the district president, the executive committee voted unanimously to hold a study on the work of the Woman's Division of Christian Service. Originally planned only for district officers, it was later decided to open the class to the local societies on a voluntary basis. Publicity to this effect was channeled to each society in the district. The response was amazing—122 enrolled as students!

Five two-hour sessions were held on successive weeks, two lessons a week. The attendance was good throughout. Textbooks used were the *Twentieth Annual Report* of the Woman's Division and *A Guide*. These were supplemented with leaflets and articles concerning various phases of the work. Students brought in assignments and made oral reports on workers and the areas of work in both home and foreign fields. Role playing was enacted as members of the class demonstrated how to organize new societies and conduct program and business meetings.

Mrs. George W. Longino, conference secretary of missionary education and an accredited teacher of this course, was the instructor. Her enthusiasm and love for the work proved contagious to the entire group. The instructor's background as a teacher was reflected in the quality of the work done. Many excellent hand-drawn charts and posters explaining the organizational structure and framework of the Woman's Society of Christian Service and its relationship to The Methodist Church were used.

So successful and enjoyable was this venture that many requests to repeat the course have been made and plans for holding another class next year are being made.

Some of the members of the highly successful class on the work of the Woman's Society of Christian Service held by the Atlanta-West District of the North Georgia Conference.

INSTALLATION SERVICE

by

DAVID A. DENSLOW

(Instructions: *When the pastor calls your name, please come forward and stand at the chancel rail. Face the congregation while the pastor briefly tells the duties of your office. When all the officers and secretaries of lines of work have been introduced, turn and face the pastor for the responsive reading.*)

PASTOR: God has called you to be his children. Will you respond to his call?

OFFICERS: We look to God as our heavenly Father. We acknowledge him as creator and sustainer of the universe. We know he is the source of all life and all goodness.

PASTOR: Jesus has called you to be his disciples. Will you respond to his call?

OFFICERS: We know that Jesus is the Christ, the Savior of men. We hereby renew our pledge to follow him.

PASTOR: The church has called you to be members of the body of Christ. Will you respond to its call?

OFFICERS: We will remain loyal to the church, and will uphold it with our prayers, our presence, our gifts, and our service.

PASTOR: Your fellow members of the Woman's Society of Christian Service have called you to be their leaders. Will you respond to their call?

OFFICERS: We will do our best to fulfill the duties of the offices to which we have been elected, trusting in the Lord Jesus Christ for strength.

PASTOR: I now declare that you are the officers of the Woman's Society of Christian Service of_____ Methodist Church for the year 1961-1962. May God bless you and direct you. Amen.

MOMENT OF SILENCE.

PRAYER OF DEDICATION.

At the fall district meeting of Salisbury District, Peninsula Conference, the celebration of the twentieth birthday of the Woman's Society of Christian Service was a feature of the program. Former presidents lighted the candles on the cake for the number of years they had served. Standing from left are: Mrs. Frank Daugherty, Crisfield, 1953-57; Mrs. Walter B. Palmer, Denton, conference president; Mrs. Rollin E. Perry, 1952-53; Mrs. A. W. Tawes, Crisfield, 1946-50; Mrs. Milton L. Pope, Salisbury, 1957-60; Mrs. Granville Hooper, Cambridge, conference historian. Standing back: Mrs. Clyde Le Messurier, Rochester, New York, and Miss Elizabeth Dalbey, Wilmington, Delaware, guest speakers; Mrs. H. L. Harcum, first president, 1941-44, is deceased, and an In Remembrance gift from the district was presented to her daughter, Mrs. Eugene Messick. Mrs. Frank Barker, 1944-46, was unable to be present. Mrs. C. E. Bounds, 1950-52, is not shown.

SOME PEOPLE ARE DEAF!

by

STELLA MATTHEWS

I KNOW of no place where the suggestions in this article are more needed than in the meetings of our Woman's Society of Christian Service. I have no doubt that other meetings are like ours in this respect. I am not the only one who has suffered through meeting after meeting, hearing only a word now and then. Again and again I have said that this was my last meeting, still I go. I know that American women have been criticized for their too-loud voices, but we have too few that are loud enough.

Some people *are* deaf! Others of us are "hard of hearing," and many persons with normal hearing frequently have difficulty in understanding what is said at a public meeting. Are you sure that *you* speak so we can understand what you say? Or do you mumble so that all we catch is a word now and then? We hate to ask you to repeat, but no matter how clever we are at reading lips, if you are "lip crazy," as the speech teachers correctly call it, we just cannot understand what you are saying. If what you have to say is worth saying, it is worth speaking distinctly, whether it is program material, a report, or a comment on a matter of business.

Remember that the organs of speech include tongue, teeth, and lips. In some sounds the tongue should touch the roof of the mouth, in others the teeth, and the lips should move and shape the sounds, not merely wiggle a little. Take the time to stand in front of a mirror, talk aloud, and see if you are really using them and speaking distinctly.

Perhaps instead of careless, lazy speech you have the unfortunate habit of speaking so low that you sound almost afraid we *might* hear what you say. It may be that un-

(Continued on page 47)

Mrs. F. B. Godfrey

A Long Bright Glow

WITH creative imagination, the Orlando District, Florida Conference, combined he candle-burning financial prootion device with My World anks to honor a beloved member, Irs. F. B. Godfrey, and secure 2,464.25 for the work of the Woman's Division of Christian Service. he adapted idea originated with he district president, Mrs. Howard nderson. In her letter to the local residents, Mrs. Anderson urged hat each member in the district ave and use a World Bank, realizg that her contributions through he bank would serve the twofold urpose: honor Mrs. Godfrey for er leadership in women's work of Iethodism and secure funds for he missionary program of the Voman's Division. The project as to be kept as a complete surrise for Mrs. Godfrey.

And 6,000 women kept it a ecret! Mrs. Godfrey did not know he was being honored until the andle-burning ceremony took lace at the annual meeting of the istrict held in her home church. Mrs. Godfrey will be remembered cross the country as one of the rst field workers of the Woman's ivision, serving from 1941-1946. uring the last two years of her ervice she also planned and dicted the itineraries of the other eld workers.

Calendar of Activities

Children's Work: (1) Attend vacation church school workshops. (2) Assist with vacation church school plans. (3) Make plans for additional sessions in missionary education in May.

Christian Social Relations: Study Christian social relations pages (30-33) carefully for recommendations adopted at the annual meeting of the Woman's Division.

Literature and Publications: Read and adapt suggestions on page 45 to your local needs. Watch for big news for the April drive.

Missionary Education and Service: (1) Bring interesting missionary information from the *Twenty-first Annual Report of the Woman's Division of Christian Service.* (2) Begin the course, *Basic Christian Beliefs.* Dr. Spike's article (page 25) is good home mission source material.

Promotion: Work with the president on arrangements for Officers' Training Day. Confer with the treasurer in making plans for financial promotion.

Spiritual Life: Hold Lenten Day Apart service. Plan for spiritual cultivation of new members of the society and the church. Present "Ministry to Shut-ins." Order materials for May emphasis on Family Worship from The Upper Room Publications and the Board of Education, P. O. Box 871, Nashville 2, Tennessee.

Student Work: Check with committee on nominations concerning qualifications for the secretary of student work. Every society should have one. Cooperate with campus worker in providing the best books possible on Christian world mission for student center library. Order *Basic Books Reading Course on the World Mission of the Church,* Commission on World Mission, 7th Floor, 475 Riverside Drive, New York 27, New York. 15 cents.

Supply Work: If your Askings are met and your society's supply work funds are not exhausted, contact your conference secretary of supply work for additional emergency supply work needs, or suggest that your society send some Undesignated Cash for Supply Work. It meets a real need.

Treasurer: Compare the giving of your conference with others listed in the Financial Reports (pages 48-52).

Vice-President: The April program, "Woman's Changing Roles," should interest all women in the church. Send each one an attractive invitation. Be sure the program outlined in the *Program Book* is well planned and presented. Suggest that the program in the *Program Book,* "The Dilemma of the Young American Mother," be used by the circles. Mrs. Bender's article (page 12) might be used.

Wesleyan Service Guild: Publicize The Methodist Woman, World Outlook and the *Prayer Calendar.* The committee on Christian social relations should evaluate progress in the implementation of the Charter of Racial Policies and other individual and group action.

Youth Work: Order your copy of *Methodist Service Projects, 1961,* now from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Get Methodist Youth Fund pledges in early. The books close on May 31, 1961.

Missionary Education

A District Secretary Looks at Her Assignment

by MIRIAM BRATTAIN[1]

A DISTRICT secretary of missionary education may view her job from various perspectives. She may take a dim view of it: the difficulties are many and serious and persistent. She may take an optimistic view: there are ways out of or around most difficulties. She may take a far view: only by looking above and beyond are we really able to move toward our goals.

The Dim View

The *Handbook* tells us that the district secretary's first duty is to encourage each local society to elect a secretary of missionary education and service. She is then to channel information to this person, encourage her to attend various training opportunities, to help her society use materials provided by the Woman's Division of Christian Service, and to support it in other ways. *How is the district secretary to do this, however, if she does not have the name of the local secretary?*

A second difficulty is in obtaining accurate reports. *How is a district secretary to know what help is needed by the local society if the reports she receives do not really reflect activity?*

A third difficulty occurs when the local secretary is not really interested in her task. *How can a district secretary stimulate on apathetic person to become well-informed and interested? How can she help societies elect alert and searching persons?*

The Optimistic View

For these difficulties consider the following:

1. Enlist the help of the other district officers. The secretary of promotion may be able to do some follow-up and find the missing names. In cases where the local society is too small to have a secretary of missionary education, find out from the president who is taking the responsibility of filling out that report blank.

2. Urge that the local secretary of missionary education and service keep a notebook of the activities in her society. Since the time between reports is long and studies should not be reported until they have been *completed*, it is particularly important to keep a running record. The ideas and methods of those who have a working system for keeping all data close at hand might be shared with others in the district.

LOCAL SECRETARIES:

Does your district secretary have your full support? Read this article imaginatively with a view of seeing how you can help and be helped by your district secretary of missionary education.

3. Send the three free leaflets of this office * and the *Program Book* announcement to each local secretary each year. Do you stress various parts of the material each time you write? For instance, do you point out which centers of work are to receive gifts following the mission studies in your jurisdiction? This is not because other projects are less worthy, but because we have undertaken a responsibility.

4. In some districts the responsibility for visits to local societies is shared by the entire executive committee. When two or three district officers or secretaries visit a society, they work with all leaders in that society. This means that the district secretary of missionary education and service needs to be sure that each member on the district executive committee understands missionary education. They are able then to be of real help to the local secretary.

5. Encourage attendance at district and conference events: schools, seminars, and training days. Our interest is more often sparked by what we see others doing than by what we are told we should do. Have you considered giving a scholarship for school attendance to a promising person in a small society?

The Far View

In seeking to take the far view, a few things are central. The first is the stressing of the importance of the local woman. She is the key to a strong Woman's Society on all levels. Without her we are nothing. We need to keep this in mind as we seek to give people a sense of responsibility and as we seek new women to bring new enthusiasm and ideas into our societies.

A corollary of this is the fact that there are possibilities in people that we have never guessed. Only by constantly remembering this do we give people the opportunities of moving in new directions, thus enriching themselves and us.

Finally, we must remember what we are called to be. If we are Christian, service becomes part of our living and breathing.

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[1] Miriam Brattain came to the office of Missionary Education on September 1, 1960, to succeed the late Mrs. Chester B. Knapp. She based this article on an interview with a district secretary of missionary education and service, Miss Florence Foster, New York City.

* *Questions and Answers on Missionary Education, Study and Action*, and *Ways of Conducting Study Classes*. Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

student work

National MSM Conference to Meet in Illinois

August 26-31, 1961

THE CALL OF THE CONFERENCE

In a world which seems meaningless,

IN WHICH tensions and the threat of destruction have become commonplace,

IN WHICH we of the academic community find lack of purpose for our lives because we know neither who we are nor what we are for,

We call our contemporaries

TO EXAMINE with us the gospel
—the Good News from God in Jesus Christ—

TO SEEK
some word of meaning
for ourselves
our campus
our world,

A Covenant
in which we can give our lives and
through which power, strength, and community may come,

some reawakening
to the mission of the Church in our world.

To this end

WE CALL the members of the Methodist Student Movement to convene August 26-31, 1961

FOR ITS seventh National Conference, to be held at the University of Illinois in Urbana, Illinois,

ON THE THEME:

COVENANT FOR NEW CREATION

ON AUGUST 26-31, 1961, over 4,000 students will meet at the University of Illinois in rbana to attend the Seventh Naonal Conference of the Methodist tudent Movement.

The conference was originally to ave been held at the University f Missouri, but change of plans as necessary because University f Missouri buildings cannot be sed for worship services.

The theme for the quadrennial conference is "Covenant for New Creation." The theme will be developed in major platform addresses, morning worship, Bible study, creative interest groups, firesides and a Religious Arts Festival.

Life and Mission of the Church Emphasis

This conference is called as a part of the Life and Mission of the Church emphasis of the World Student Christian Federation. It is anticipated that the study books for the conference will implement the 1960-61 theme of the Life and Mission of the Church emphasis which is "The Mission of the Church in the Academic Community." The Methodist Student Movement has released two new study books for preconference study. *The Church: Its Origin and Task*, by Albert E. Barnett, is written to be a guide to the direct study of the Bible. *An Inquiry Into Faith*, by J. Wesley Robb, is divided into two parts, "Interpreting the Faith," and "Applying the Faith." Both books are bound and sell for $1 from Methodist Student Movement, P. O. Box 871, Nashville 2, Tennessee.

Arts Festival

One feature of this national conference will be a Religious Arts Festival. Partially patterned after the festivals of the pre-Reformation period, it will provide competition in painting and sculpture, drama, poetry, photography, architecture, dance, music and films. In several areas of the arts—drama and music—works have been commissioned and will receive their premiere performances at the conference. These include works in the fields of drama and music.

Your Support is Needed

Methodist students need to know of your concern and support:

1. Encourage every student in your church to participate in the preconference study and be informed about conference plans. See that overseas Christian students get this information.

2. Encourage groups within your local church to make it possible for students to attend the conference.

3. Support the Methodist Student Movement and this important conference with your prayers.

Youth Work

LETTER TO A V.I.P. . . .

Dear Secretary of Youth Work:

U.R.A.V.I.P. (Translated: You are a very important person!) In the life stream of Methodist youth work you are a key person, a vital link, strategic, indispensable! In all of our work with youth we maintain and proceed on the assumption that BLC (Beyond the Local Church) exists for one purpose: To help strengthen the local church. The best opportunity one has to develop and practice Christian faith is within the life of his local congregation. Here he can experience Christian community and grow with others in his understanding of the world mission of the church and his commitment to it. The two main aspects of your job are to provide understanding and encourage commitment. How is this attained?

Educate the Nominating Committee. Help the members realize the urgent need to consult with the youth council concerning the selection of the secretary of youth work.

In the Bylaws of the District Woman's Society of Christian Service, Section 10 reads:

> **The secretary of youth work shall promote the work according to the plans and program approved by the Woman's Division, under the leadership of the conference secretary of youth work. She shall work in cooperation with the secretary of missionary personnel in channeling information and material to the local church. She shall report annually to the district society. She shall receive reports from the local secretaries of youth work and report to the conference secretary of youth work in accordance with the pattern of the Woman's Division of Christian Service. She shall be elected by the Woman's Society of Christian Service after consultation by the Committee on Nominations with the district council of the Methodist Youth Fellowship relative to a nominee for the office.**

Know Your Local Secretaries. Invite them to your church or into your home to talk over needs, objectives emphases and resources. Plan and pray together that God will rightly relate you to the task committed to you.

Know Your District Staff. It is particularly important that you know your district superintendent and your district director of youth work and participate with them in the development of plans for a vital program of Christian Outreach. Learn of their concerns and offer assistance as God directs you.

Know Your District MYF Council. Chances are you have been invited to serve as the adult adviser to Christian Outreach on the district youth council. In this role you help plan with the youth and the other adult workers with youth for effective Christian growth.

Help Train Local Secretaries of Youth Work. Encourage them to work closely with the superintendent of the youth division and with counselors and teachers. Remind them to keep the Woman's Society informed of youth program. Help them use *Youth Planbook* * (Free, 2043B) and *Missionary Materials for Youth* * (Free, 2125-B) and Friendship Press materials.

Personalize the Methodist Youth Fund. Order the free MYFund packet from your district or conference director of youth work. Show "The Stepsitters." [1] Mimeograph list of projects related to MYFund as described in Spring issue of *MYFund Bulletin.*

Discuss With Youth Council the Possibility and Procedure for Initiating a World Friendship Group. Do you have a copy of *Dateline: The World"* (75 cents)? * When you receive a questionnaire concerning World Friendship Groups in your area, please give it careful and prayerful attention.

During the first part of December, I was with Polly Lassiter, the Rev. Pat McBride and Mrs. T. J. Kennon in the Florida Conference participating in a series of workshops on Christian Outreach. During this invigorating and edifying experience, I came in touch with some powerfully fine folk who are joyously committed Christians. It seems appropriate to share with you a thought beautifully expressed by the district secretary of youth work in the Tallahassee District, who is really "on the beam!"—Mrs. T. J. Kennon, Live Oak, Florida.

Youth

I know a fellow whose life depends
on you.
How you live and what you do
Makes quite an impact on him too.
He's sometimes happy and again
he's blue
Because he's watching you.

He has dreams of a better world
The foundation laid by you.
He's very alert to your standards
and ideals
Your life for him really has an
appeal
Because he's watching you.

He's sensitive to your belief in God
And if to the devil you give a nod.
The language you use and the way
you speak,
He's quite aware if you're strong
or weak.

He's watching to see if you practice
what you preach
The fellow I know in you.
Maturity is what he is trying to
reach.
And he is watching you.

* Available at Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Available at office of Visual Education, Room 1351, 475 Riverside Drive, New York 27, New York, or from Cokesbury bookstore serving your area.

Children's Work

YOU know, Gracie, that was a lovely officer installation service but *now* what do I ? The gal who asked me to be strict secretary of children's work id it was a snap and really not uch to do. Since I've been teach- g children from the year one, I cided to try it for awhile."

"But, Peg, didn't they tell you out working with the Board of ducation or your training oppor- nities or available resources? ere, at least glance through this py of THE METHODIST WOMAN agazine. It's real helpful!"

hat Would You Have Done?

If you had overheard this con- rsation, could you help this officer gin her task of helping local cretaries understand the gigantic b of Missionary Education of ildren? When Miss Peach, of e comic strip, joined the Cultural rority she said she didn't need cords, books and paintings for e had culture without "props." ut secretaries of children's work ould not copy Miss Peach! To promoters and interpreters of issionary education we must use ery "prop" or resource available.

ne District Secretary

The office which you hold carries th it a large place of service in e work of the church with chil- en. In rendering this service you ll need to have a clear under- anding of the duties entrusted to ou and a glad willingness to carry em out. The following sugges- ons will help you see your work a whole.

. Have *accurate* information about the work of the church with children.

. Keep *abreast* of the church's work with children. Read regu- larly: *Child Guidance in Chris- tian Living, Christian Home,* THE METHODIST WOMAN and WORLD OUTLOOK.

3. Become *acquainted* with the children's work in the district.
   a. Secure a map of the confer- ence and note the district.
   b. Note the needs of special groups of children in district.
4. Have mailing addresses of the following:
   LOCAL—Secretaries of Children's Work
   Presidents of the Woman's Societies
   Superintendents of Children's Division of Church School
   DISTRICT—President and other officers of the Wom- an's Society
   Director of Children's Work, Board of Education
   CONFERENCE—Secretary of Children's Work
   Director of Children's Work, Board of Education
   Executive Secretary, Board of Education
5. Secure and become acquainted with the current missionary ma- terials for children.
6. Become familiar with some spe- cific ways in which children may share in the work of the church at home and abroad.
   a. See announcements in *Child Guidance in Christian Living* and the Missionary Educa- tion pages of THE METHODIST WOMAN.
   b. Note the use of "The Chil- dren's Service Fund Remit- tance Blank" in the leaflet, *Missionary Education of Children.*
   c. Give guidance to local secre- taries concerning the proper division and channeling of the Fund.
7. Work with the local secretaries of children's work as follows:
   a. Know personally as many local secretaries as possible.
   b. Visit local churches.
   c. Encourage local secretaries to work closely with the Council of Children's Workers in their church.
   d. Encourage local secretaries to serve as teachers, assistant teachers, or in whatever ca- pacities needed.
   e. Encourage regular reports from local secretaries. The report blanks are found in the *Record and Report Book.*
   f. District report blanks with directions for use will be sent to you regularly by the con- ference secretary of children's work.
8. Attend district meetings and work in close cooperation with the president and other district officers.
9. Know the conference and dis- trict directors of children's work of the Board of Educa- tion, and work together, sharing plans for training opportunities, distribution of missionary re- sources and other matters of interest to missionary education of children.
10. Take advantage of training op- portunities: Leadership Train- ing, Laboratory Schools, District Institutes, Woman's Society Conference Schools, and home study courses.
11. From your conference secretary of children's work you will re- ceive: regular letters with in- formation to be shared with local secretaries, new materials, important announcements, and report blanks.

As you become familiar with the work of your office, and carry out the suggestions that may seem helpful, there will come to you a growing experience of fellowship with children themselves as you seek to guide them to live as mem- bers of the world family of God. Conference, jurisdiction and di- vision secretaries are glad to help.

CHRIST AND THE WORKING WOMAN

A Worship Program for the Wesleyan Service Guild
by ROSALIE V. JENKINS [1]

PREPARATION: *This is a dramatic worship service with one woman as leader of the group and a hidden voice. Prepare a desk and chair to one side of a worship setting, which will include either a picture of the head of Christ or a cross. The desk should have an authentic "office" look, with some papers, pen holder, and a small vase of flowers at one side. The person representing the Working Woman should sit with her profile to the group worshiping. She should be chosen for her ability to express, without words, the feelings of the hidden voice. Make sure she is visible to the worshipers, and if possible use a spotlight to give greater dramatic emphasis to her expressions. Hymn numbers are from* The Methodist Hymnal.

PRELUDE: "O Master Workman of the Race," No. 118.

VOICE: Read thoughtfully all four stanzas of "O Son of Man, Thou Madest Known," No. 121.

HYMN: "O Master Workman of the Race" (all stanzas).

After singing the Amen, the group is seated as the organist plays the same hymn again. The Working Woman seats herself at her desk. She looks through the papers, makes a few notes, lays the pencil down and looks first at her hands, then at the picture of Christ.

VOICE: O Christ, whose busy *hands* worked at a carpenter's trade, speak to me, a working woman. I, too, know the long day of labor at teaching or typing, nursing or merchandising. Weekdays find me trading my skills for salary. We were few yesterday, who left the quiet circle of our homes to work in the world. Today we are many and our problems are myriad.

(As a prayer)

O MASTER WORKMAN, make my hands Thy hands.

Help me know the dignity of labor. Lift me above the monotony of detail and sameness. Point the way to discipleship in the forty-hour week, O Lord.

QUIET MUSIC: One stanza of "O for a Closer Walk With God," No. 228. *(In the next section the Working Woman looks at her glasses, touches her eyes, gazes off into space.)*

VOICE: O Christ, whose EYES saw the anguish in the hearts of all, speak to me—a working woman. Long minutes of my life are choice-filled. On every side temptation pulls me from the teachings of my childhood. Little gray sins call me to lie a little, cheat a little, steal a little. Compromise . . . no one will ever know.

(As a prayer)

O MASTER WORKMAN, look into my soul.

Gird me with the strength to see the truth. Open my eyes that I may not stumble in my faithful walk. Keep my vision wide-eyed with the expectancy of Thy Kingdom.

QUIET MUSIC: One stanza of "Lord Jesus, I Love Thee," No. 234. *(Next the Working Woman pretends to listen intently, puts hands over ears.)*

VOICE: O Christ, whose EARS listened to the agony of the multitude, speak to me—a working woman.

In crowds I am alone; my self is isolated and unique. Who can know the inner me? I am lost in my humanness; without Thee, O Christ, I am nothing. My feet are bound to the clay, my voice calls out to Thee.

(As a prayer)

O MASTER WORKMAN, hear my cry.

Open my self-blocked ears to Thy message.

Help me shut out the noise of confusion. I would hear only Thy words of hope and love. Speak comfortably to my aloneness.

QUIET MUSIC OR SOLO: One stanza of "Lord, Speak to Me," No. 460. *(In keeping with the words of the next section, the Working Woman puts her hand over her mouth then touches her lips.)*

VOICE: O Christ, whose MOUTH told and retold the Good News, speak to me—a working woman. Moments come when I should speak Thy name. Social pressures bind my mouth, fear makes my tongue a prisoner. Before Thee I am silent, before the world I am dumb. Where is the sound of my faith in the work day?

(As a prayer)

O MASTER WORKMAN, speak quietly to me.

Touch with healing balm my mouth, free it from the debris of trivialities. Help me be silent when needful; help me speak forth bravely for right and justice. Use the sounds my mouth would make for Thy purposes.

QUIET MUSIC: One stanza of "We Thank Thee, Lord," No. 458.

(Both the reader's voice and the actions of the Working Woman pick up the tempo here, as a contrast for the words of this next section. The prayer then should show a surrender and slowing up, that prepares for the last section of dedication.)

VOICE: O Christ, whose FEET walked the dusty path of the crowded way, speak to me—a

[1] Miss Jenkins is a missionary now on leave and studying at Boston University.

rking woman. My life runs to l fro. With activity I am fran- Committees, meetings, engage- nts . . . rush and hurry, hurry l rush. To walk and be quiet ghtens me, in the street mankind sses me, a stranger lost in the r. Strain and stress encompass in the tight schedule of my dly planned days.

As a prayer)

) MASTER WORKMAN, walk with me.

Slow me up, O Lord, and help me see the detail of beauty in every living thing. Make my path serene and purposeful. In our walk together I would see the faces of my brother man. Make me aware, alert, alive!

QUIET MUSIC: One stanza of ake My Life," No. 225.

The next session is the climax. should be read slowly and with at sincerity. Before the prayer tion, the Working Woman will e and stand before the picture of Christ. She kneels, her profile vard the worshipers, as the ayer begins. After the Amen she es and faces the worshipers, ask- them to sing prayerfully with the hymn, "O Master Let Me lk With Thee," No. 259. Dur- the first stanza she returns to seat on the front row.)

VOICE: O Christ, whose LIFE s a shining symbol of true value, ak to me—a working woman. I uld live to love Thee and the ghbor at my side. In Thy rch I would lose myself, that I ght truly be found. In my world mmunity would I give of myself, t I might truly receive from ee. Moment by moment, my life uld I give over anew to Thy pur- ses . . . *now.*

As a prayer)

) MASTER WORKMAN, il- luminate me.

In the glow of Thy perfect love will I walk from this day for- ward. Erect will I stand, and Thy shadow, an echo of Thy- self in my working world. Burn brightly in my soul and be my life's reflection. Illumine me, O Lord, and set me afire for Thy name's sake. Amen.

HYMN: "O Master, Let Me Walk With Thee," No. 259.

VOICE: Reads Matthew 5:1-16.

POSTLUDE: One stanza of "O for a Closer Walk With Thee," No. 228.

MILDRED ANN PAINE HONORED

Guild members are always glad to have word about Mildred Ann Paine, and this time we have some especially delightful news. The following excerpt is from a letter written by Mrs. Clara Otis, Mildred Ann's sister, to the rest of the family.

Our sister Mildred has been given the Imperial decoration of the Fourth Order, the highest honor of the Empire to be conferred on a foreign lady in Japan. As a family we can justly be proud of her high ranking among the royalty, but more than that, we can feel an abiding joy that she earned this recognition because of the actual deeds she has performed in helping the needy in this part of the world in the spirit of our living Christ.

The decoration was given her October 17, the beginning of the week of Ai Kei Gakuen's anniversary celebration. I heard of it first the next morning when the Ai Kei Gakuen car met me at the Tokyo station as I arrived for the important events of the day. Dr. and Mrs. Abe were already in the car on their way to the anniversary program, too. With reverent and radiant joy they mentioned it, supposing I had known already. Mildred is so quiet and humble about honors that come her way that *she* never gives me a hint. It was most appropriate that Dr. Abe give me the news, since I represent all the Paines out here, and since he has supported Ai Kei Gakuen and Mildred's work there even before it began in 1930.

Mrs. Abe explained that Mildred was on a special small list of long-term missionaries designated to receive this honor at a national event a little later, but because of this thirtieth anniversary, arrangements were made for her to receive the recognition exactly to coincide with the Ai Kei Gakuen celebration.

Later I learned that she was notified by telephone to appear at a famous hall downtown on the 17th. Dr. Saito went with her. There in the august company of two high Imperial officials she was handed the large badge and great symbolic pin of the Fourth Order and a grand diploma, inscribed in beautiful Japanese and signed by Prime Minister Ikeda and the welfare worker. The latter is a lady. She had intended to make the Imperial presentation herself, but was called into a special session of the Diet that day and had to send her deputy. Besides these historical items Mildred received a small pin, replica of the large symbolic emblem. The latter she can put among her treasures, but she can wear the small one. It is inconspicuous but deeply significant to those who recognize royal emblems.

When I arrived Tuesday noon the royal emblem and the great citation with its seal were displayed on the piano in the reception room for special guests, like the Abes, to see. Mildred was wearing the tiny pin.

Much later, when the long, long procession of soul-stirring events of that day had ended, Mildred could tell me a few intimate reactions of those around her when she returned with the decoration Monday afternoon. It warms one's heart to hear about

it. From Usami San, the old cleaning man, humble and bent and lame, to Nishida San's dignified mother, sitting at home alone with her slowly mending hip, the whole of the Ai Kei Gakuen family thrilled to this concrete recognition and honor from the Emperor. They did not seem to kneel in adoration before Mildred for having received the decoration. No, they basked in reflected glory, as if to say, "Can it ever be that such an honor has come to us at Ai Kei Gakuen?"

When Mildred called on Mrs. Nishida that evening and spread the gleaming pin and badge before her, Mrs. Nishida gazed with open joy.

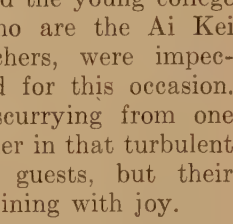
"I never gave much notice to such things," she said, "Never thought so much of them. But now that *we* have one I understand how great this honor is!"

Usami San, cleaning in the entranceway, as they had returned with the decoration, could scarcely believe his deaf ears when Nishida San made the announcement as to what had taken place. Marion Simons, looking on, said his face became transformed with a glow of inner light. His joy knew no limits. This was an honor that had come to *them*, to Ai Kei Gakuen. It was so with the teachers, too, and the cooks.

This oneness of the Ai Kei Gakuen family is due, in a large degree, to Mildred's ceaseless and untiring efforts, and also to her example of hard and humble labor wherever emergencies existed. When a cook suddenly became sick, Mildred went to the kitchen to help prepare dinner; when some disagreeable cleaning was slighted Mildred did the job, then directed the assigned worker to follow her example. Mildred never has time to do more than her multiple executive duties, but she always is one with her day laborers, as well as with the trained teachers.

But I never expected to see such unity at Ai Kei Gakuen as I saw on that anniversary day. The gardener who has been there most of these thirty years, the workaday cleaning women, Nishida San and the young college graduates who are the Ai Kei Gakuen teachers, were impeccably dressed for this occasion. They were scurrying from one task to another in that turbulent assembly of guests, but their faces were shining with joy.

Southeastern Jurisdiction Secretary Elected



Mrs. S. M. Harmon

Mrs. S. M. Harmon was elected secretary of the Wesleyan Service Guild of the Southeastern Jurisdiction at the annual Jurisdiction Weekend in July, 1960, and was installed with the other officers at the annual meeting of the Southeastern Jurisdiction in February. She is employed as church secretary at Trinity Methodist Church in Memphis, Tennessee. She is well qualified for her new office, having been active in many phases of local church work. She is an officer in the local and district Woman's Society. In the Wesleyan Service Guild she has been a local president, a district secretary, and has recently completed her term as conference secretary.

Mrs. Harmon succeeds Mrs. E. V. Ennis who has served for eight years as jurisdiction Guild secretary. Mrs. Ennis is known, not only throughout the Wesleyan Service Guild, but also in the Woman's Society for her fine leadership and her courageous stand on social issues. As Guild secretary she has been active in the Southeastern Jurisdiction as one of the officers of the Jurisdiction Woman's Society of Christian Service. We know she will go on to serve in places where she is needed. We appreciate her service and we extend our best wishes to her. To Mrs. Harmon we pledge our prayers and cooperation as she takes this new responsibility.

JAPAN TOUR

The Third Biennial ICU Tour, sponsored by the Woman's Planning Committee of the Japan International Christian University Foundation, Inc., is scheduled for October 16 to November 8, 1961. The rates are $1,652 using First Class Air Transportation, and $1,340 for Tourist class. The tour includes orientation in Seattle, a stop at Anchorage several days in Tokyo, and visits to Lake Hakone which mirrors Mount Fuji, Kashikojima, famous for the nurseries for cultured pearls, Kyoto, and Honolulu. The Guild Office will be glad to furnish a descriptive leaflet of the tour.

Happy Birthday!

Marion Lela Norris

We take the occasion of Marion Lela Norris' birthday month to show you her latest picture, made at our request because of the many inquiries for current news of her. Miss Norris was the first elected secretary of the Wesleyan Service Guild. During her years of office the Guild grew and flourished in membership, giving, and activity. She is now working as dietitian at the Essex County Sanatorium, Verona, New Jersey. Miss Norris' story of the Guild, "How It Came About," appeared on page 19 of the January issue.

by MRS. C. C. LONG, *Secretary*
7820 Reading Road, Cincinnati 37, Ohio

We appreciate and concur heartily in this article by Mrs. Thomas R. Duffey, former secretary of literature and publications of North Alabama Conference, which appeared first in the *Alabama Christian Advocate*.

REALIZING that the power of the printed page is of tremendous importance and is the link between our mission fields at home and abroad and the membership of our Woman's Societies; and the great opportunities and responsibilities we share in promoting ALL literature and publications of the Woman's Division of Christian Service and the publications issued for the entire church through the Joint Section of Education and Cultivation—EVERY WOMAN'S SOCIETY OF CHRISTIAN SERVICE and EVERY SECRETARY OF LITERATURE AND PUBLICATIONS in the North Alabama Conference should expand every effort in making their Christian witness in His World today and to the great number of people; therefore, it is recommended that:

Every Woman's Society should:

1. Choose a competent woman as secretary of literature and publications.

2. There should be the same number of strong, well-qualified secretaries of literature and publications as there are local societies. To this end the conference secretary of literature and publications should cooperate effectively with the district secretary of literature, and with local presidents and secretaries of promotion (where there is no reporting secretary of literature and publications), to insure that every society have a secretary of literature and publications reporting to her district officer and whose name is carried by that officer, regardless of the fact that in a simplified organizational plan she may be "doubling" in another office.

3. Include the secretary of literature and publications in all planning for programs and study classes.

4. Use the *Program Book*, THE METHODIST WOMAN, WORLD OUTLOOK, and the latest *Annual Report* of the Woman's Division of Christian Service, as well as other supplementary materials in its programs and studies.

5. Provide a budget for the purchase of literature.

6. Have many subscribers to THE METHODIST WOMAN and WORLD OUTLOOK.

II. Every Secretary of Literature and Publications should:

1. Study the *Literature and Publications Handbook*, the current *Catalog of Literature* available at Literature Headquarters, and the back page of THE METHODIST WOMAN.

2. Have a thorough knowledge of the literature and publications of the Woman's Division of Christian Service.

3. Advise the leaders and members of materials available and keep a supply of order blanks on hand.

4. Have her own COMBINATION SUBSCRIPTION to THE METHODIST WOMAN and WORLD OUTLOOK.

5. Promote vigorously the October Drive for renewals and the April Drive for new Combination Subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK and keep accurate records in her *Subscription Record Book*.

6. Avail herself of every learning opportunity by attending schools of missions, seminars, Officers' Training Days, and other educational meetings.

7. Report accurately and punctually each reporting period.

8. Keep a file of her reports and promotional methods and turn it over to her successor, whose name and address the secretary reports when her term of office is finished.

Analysis of Reports

Undoubtedly one of the most trying duties of the secretary of literature and publications on every level is that of tabulating and sending reports. However, it is the only method of judging progress.

Beginning this year there are but two reports—to be made in November and May. They are very much simplified and it is to be hoped that every local secretary will report to her district officers completely and accurately. As we write this article the last of the reports from conference secretaries are drifting in, late because districts have been late waiting for local reports. May we plead with each person responsible that the time for sending reports on every level be observed.

Reading through reports, we have been pleased that they are fairly complete. District secretaries reporting to the conference, feel however, that local Woman's Societies have not reported subscriptions carefully, as there is a drop in the list. This indicates a spot where weakness calls for intensified effort for improvement.

The reports show a significant gain in the use of study books and guides, the *Prayer Calendar*, the *Annual Report*, and the program and worship materials, the field leaflets and material which appears in the *Catalog* and on the back cover of THE METHODIST WOMAN.

Answers to the statement, "Describe your most successful effort to promote the literature and publications during this report period," suggested splendid ideas such as personal and telephone calls found to be effective. Larger societies have a literature table at each general meeting. One conference reports that societies have a telephone committee, each member of which calls ten people for renewals. Articles in a year's magazine pasted together show a long reading material chart which reaches almost across the front of the room. Tags have been used most effectively, as have picture sections from the magazines.

It is most interesting to find that many reports include the use of the word "enthusiasm" as a necessary requirement for creating interest. How very true! In every instance the attitude of the secretary determines the interest and success for subscriptions to our missionary magazines, THE METHODIST WOMAN and WORLD OUTLOOK. These are a complete necessity for our particular work regardless of any other magazine of the church. Such secretaries stimulate use of all Woman's Division literature and we are eternally thankful for their effort and reports.

Items of Interest

Recognition Given Hospital Heads

Recognition was given to several hospital administrators or assistant administrators of Woman's Division institutions by the American College of Hospital Administrators at its twenty-sixth annual convention last fall.

A Certificate of Fellowship, the highest degree of the College, was granted to Walter R. Hoefflin, Jr., Methodist Hospital of Southern California, Arcadia, California. Maurice B. Shaw, administrator of Bataan Memorial Methodist Hospital, Albuquerque, New Mexico, was granted a Certificate of Membership in the College, and Stephen E. Dorn, Brewster Methodist Hospital, Jacksonville, Florida, was nominated to membership in the College.

New Personnel for Richmond Bethlehem Center

Burnell C. Faris has been appointed director of the Bethlehem Center in Richmond, Virginia. He comes to the position well qualified, having served for the past three years as director of Christian education at Ginter Park Methodist Church, Richmond, Virginia.

Both Mr. and Mrs. Faris are from Mississippi. Mrs. Faris will also serve on the Bethlehem Center staff. A graduate of Mississippi Southern College, she taught home economics for two years in Mississippi high schools, later in Nashville, Tennessee. For the past three years she has taught in the Richmond schools.

During World War II Mr. Faris served in the Eighth Air Force. He attended Tulane University in New Orleans and in 1958 received a master's degree from Scarritt College, Nashville. While at Scarritt he did field work at the Bethlehem Center in Nashville. Mr. Faris was consecrated last year as a director of Christian education by the Virginia Annual Conference.

Erie Conference Youth Programs

Outstanding activities for students and youth were sponsored on a district-wide basis throughout the Erie Conference during the past few months, including a series of student days and brunches and Methodist Youth Fellowship World Friendship banquets in the Greenville, Brookville, Grove City and Meadville districts.

Secretaries of student work planned the brunches and student days during the Christmas holidays to create a general feeling of fellowship among students; to acquaint students with others in their district who are interested in religious activities; to familiarize them with the financial and spiritual opportunities, interests and benefits available to them through their own church; and to acquaint them with different fields of service and the many Christian vocations which they consider as they plan their future.

A total of 768 young people and leaders attended the district MYF banquets which developed the theme, "Dateline the World," to interpret the life and task of the church in the world to the young people. Evaluating the activities, the secretaries said:

"Who can say what good will come from 768 young people coming to a deeper understanding and a new appreciation of the church's mission. We pray that those who heard will be concerned enough to help build a span of understanding between them and the rest of the world . . . . and toward God."

Executive Committee of Erie Conference Woman's Society. Mrs. J. Harold Hopkins, Edinboro, Pennsylvania (seventh from left, second row), is the president.

Honored

MRS. STIFFLER

MISS RUSSELL

Mrs. E. LeRoy Stiffler, publication manager, and Miss Cornelia Russell, executive secretary, Town and Country Work, of the Woman's Division, have been honored by the National Council of Churches. Mrs. Stiffler has been named a member of the Executive Committee of the council's Division of Christian Education. Miss Russell is the new chairman of the Department of Town and Country Church of the council.

Letter of Appreciation

Dear Friends:

I arrived safely back in Korea. The jet plane trip was very pleasant from Chicago to Tokyo by United Air Lines.

I am deeply grateful for the wonderful opportunities of the eight and a half months in the United States. I learned a great deal and got many new ideas from the meetings, fine leaders, from visiting homes and studying in summer school. These wonderful experiences will be a great help in my work and enrich my family life.

The most inspirational things were the commissioning service of the young people who dedicated themselves to God and for human needs; Bishop Arthur Moore's retiring service and his message in which he said "I didn't work for wages, I served with pleasure. Retirement is release from responsibility and a chance to repair the wrong spots in my service and a time of beginning a new life with God." Your earnest endeavor to cultivate and support mission work in the annual meeting of the Woman's Division and the Board of Missions impressed me very much.

At the Interfield Consultation I could see that The Methodist Church is moving toward the spiritual unity of the Christian churches all over the world. There was truly a feeling of God's international family at that meeting.

Also I was impressed by the marvelous cooperation of your complicated organization, your sincere efforts to solve racial problems through brotherly love in Christ. Your great concern for a program of Christian education for all ages as shown by the fine facilities and materials roused both my admiration and envy.

I will never forget all of your kind help whatever it was: nice gifts, meals, a big banquet, a cup of tea, carrying my heavy baggage, taking me in the car on a cold morning or a rainy day. For every encouraging and a gentle word I am grateful.

Kind deeds and thankful hearts will make a peaceful world.

I am keeping so busy, I am worn out speaking at meetings churches and broadcasts.

We had a beautiful autumn with sweet apples, pears and persimmons, I wish I could share them with all of you. Come to Korea in the autumn whenever you come!

God bless you, your families and your work.

With deep appreciation,

CHONG HEE KIM PANG[1]

P.S. Please pray for our leaders, young people, churches, and schools.

[1] Mrs. Pang was one of the "Team of Ten" international visitors who visited the United States last year. (See July-August issue of THE METHODIST WOMAN, page 16.)

AMONG OUR WRITERS

DR. ROBERT J. MCCRACKEN is minister at Riverside Church, New York City. . . . MISS GERALDINE SARTAIN, a member of the staff of the Office of Information, describes the Fifth Assembly of the National Council of Churches in San Francisco. . . . MISS BETSY K. EWING is dean of students and alumni secretary at Scarritt College, Nashville, Tennessee. . . . MRS. JEANETTE STRUCHEN, a member of The Methodist Church in Meadville, Pennsylvania, is the wife of the Rev. D. E. Struchen, executive secretary for the Erie Conference Board of Education. . . . MISS HELEN POST, a Methodist missionary, is a special correspondent for the Interboard Committee for Christian Work in Japan. . . . MRS. RALPH A. WARD went last year as a missionary of the Woman's Division to Taiwan. . . . DR. ROBERT W. SPIKE, the author of the home mission study book, *Safe in Bondage*, is general secretary for Program, Board of Home Missions, United Church of Christ. . . . MRS. EUNICE JONES STICKLAND, a frequent contributor to Methodist publications, is the wife of a Methodist minister, the Rev. Howard Stickland. They make their home in San Jose, California. . . . MRS. H. F. BRANDT, a member of the Woman's Division, is chairman of its Committee on Finance and the Committee on District Leadership. . . . MISS LETA MAE LITWILLER, Milledgeville, Illinois, is secretary for supply work, Rockford District, Rock River Conference. . . . MISS STELLA MATTHEWS is a member of the Woman's Society in Ridgeley, Maryland. . . . THE REV. DAVID A. DENSLOW is pastor of Christ Church, Tampa, Florida.

Some People Are Deaf

(Continued from page 36)

consciously you drop your head when you speak, particularly if you refer to notes. Once I sat through a half-hour talk on a subject in which I was intensely interested. Although the speaker was not fifteen feet away, I did not understand her well enough to repeat a single statement she made. I wasn't the only one!

Get a hearing aid, did you say? Did you ever price them? And do you have any idea what a nuisance they are when not always needed? And many of us wouldn't need them if only the rest of us (including you, perhaps) were considerate and courteous enough to speak clearly.

In Memoriam

Miss Bina K. Frey was born in Greenbrier County, West Virginia, on July 9, 1876. Following her early education in normal school she entered the Chicago Training School for Deaconesses and was licensed and consecrated in 1915. Her early years of deaconess service were spent under the supervision of the Gamble Deaconess Home in Cincinnati, Ohio.

Miss Frey also served in the Indiana and Central Illinois Conferences. Her final appointment, before retirement, in 1942, was under the New England Southern Conference in the Providence Deaconess Home, Providence, Rhode Island. She passed away on November 20, 1960, in Phillipi, West Virginia, where she had resided since retirement.

Mrs. Sarah E. Landers, a retired deaconess was graduated from the Chicago Training School in 1906. She was licensed and consecrated by the New England Southern Conference in 1907 and served in that conference until her retirement in 1939. Mrs. Landers did parish work in Fall River, Providence, and Pawtucket before she was appointed in 1918 as the superintendent of the Fall River Industrial Home for Girls. She retired from that position in 1939.

Mrs. Landers passed away in Fall River on December 16, 1960.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

AFRICA: *Southern Rhodesia*—Miss Arlene Petersen (Term Completed), R. F. D. 1, Frederic, Michigan.

KOREA—Miss Helen Rosser (Regular), 300 Rowland Drive, Lynchburg, Virginia.

RECENT DEPARTURES FOR:

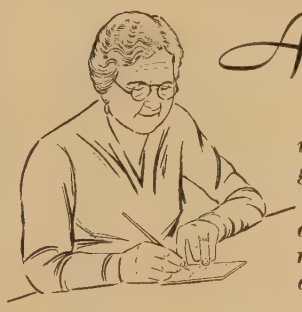
KOREA—Miss Barbara Firl (Special).

LATIN AMERICA: *Brazil*—Misses Glenda Cail (Special Term), Sarah Dawsey (Regular), Patricia Dillon (Regular), Elizabeth DuRant (Regular).

Costa Rica—Misses Janice Long (Special Term—Bolivia), Kay Waddell (Special Term—Peru), for Language Study.

REASSIGN CUBA MISSIONARIES

According to Miss Marian Derby, executive secretary for Latin America, the following missionaries returned from Cuba because of the emergency, were reassigned; Misses Joyce Hill and Juanita Kelly to Argentina; Miss Leora Shanks to Costa Rica and Miss Mattie Lou Neal to Mexico; Miss Frances Gaby to work with Cuban refugees in Miami, Florida.



Annuitants Write:

"Thank you for my annuity check which always comes promptly. . . . I am grateful for this annuity plan."

"The gift I made so long ago has been a great blessing to me. . . . I certainly recommend the annuity way of saving and sharing."

"Thank you for my annuity check. This source of income is a real help to me now as well as a source of gratitude that my small gift to the cause of missions will be used in carrying the gospel to lands far and near when I am gone."

Send *Today* for the free pamphlet *Dedicated Dollars*

Treasurer, Woman's Division of Christian Service, Room 1427
Board of Missions, The Methodist Church
475 Riverside Drive, New York 27, N. Y.
Send free booklet. (MW361)

Name_____

Street_____

City_____ Zone____ State_____

Date and year of birth_____

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR

Mrs. Ann Curphey Brow

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1960-1961	Total Pledged 1960-1961	Youth	Children	Total on Appropriatio 1960-1961
Central:							
Central Alabama	$ 377.90	$ 28.00	$ 405.90	$ 2,200.00			$ 405.
Central West	1,004.50	95.50	1,100.00	2,200.00	$ 165.00	$ 96.00	1,361.
Delaware	6,350.00	505.00	6,855.00	13,000.00			6,855.
East Tennessee	265.52		265.52	1,457.00			265.
Florida	802.25		802.25	1,709.00			802.
Georgia	332.06		332.06	4,350.00			332.
Lexington	5,158.30	200.00	5,358.30	12,500.00		80.25	5,438.
Louisiana	2,027.00	212.75	2,239.75	4,805.00			2,239.
Mississippi	602.00	20.00	622.00	5,365.00			622.
North Carolina	1,134.39	13.00	1,147.39	3,000.00		7.60	1,154.
South Carolina	1,091.53		1,091.53	5,200.00			1,091.
Southwest	261.20		261.20	3,114.40			261.
Tennessee	797.25	153.50	950.75	3,400.00			950.
Texas	1,528.00	150.00	1,678.00	3,300.00		99.00	1,777.
Upper Mississippi	400.00		400.00	1,200.00			400.
Washington	2,458.65	830.35	3,289.00	12,000.00		48.00	3,337.
West Texas	1,195.00	15.00	1,210.00	2,600.00			1,210.
Central Jurisdiction	71.55		71.55				71.
Total	25,857.10	2,223.10	28,080.20	81,400.40	165.00	330.85	28,576.
North Central:							
Central Illinois	88,013.21	4,169.50	92,182.71	195,619.00		457.22	92,639.
Detroit	60,253.88	1,223.80	61,477.68	184,600.00		283.16	61,760.
East Wisconsin	23,178.79	817.50	23,996.29	70,000.00		7.67	24,003.
Indiana	48,168.96	3,047.48	51,216.44	126,600.00	2,068.50	337.00	53,621.
Michigan	36,458.50	1,327.00	37,785.50	112,000.00		125.38	37,910.
Minnesota	33,748.08	1,098.98	34,847.06	115,800.00		248.50	35,095.
North Dakota	10,294.14	25.00	10,319.14	28,000.00			10,319.
North-East Ohio	84,726.24	1,431.24	86,157.48	266,000.00		611.52	86,769.
North Indiana	48,089.29	2,037.74	50,127.03	150,000.00		367.42	50,494.
North Iowa	58,373.78	2,325.09	60,698.87	181,995.00		461.24	61,160.
Northwest Indiana	22,583.35	990.16	23,573.51	90,000.00		171.61	23,745.
Ohio	111,331.07	4,428.67	115,759.74	363,000.00		685.46	116,445.
Rock River	77,826.03	2,244.53	80,070.56	248,282.00			80,070.
South Dakota	18,157.56	640.85	18,798.41	41,900.00		288.85	19,087.
Southern Illinois	29,040.74	4,159.76	33,200.50	69,900.00		139.75	33,340.
South Iowa	50,118.89	3,977.18	54,096.07	147,000.00		328.43	54,424.
West Wisconsin	19,710.05	291.65	20,001.70	49,750.00		42.00	20,043.
North Central Jurisdiction							
Total	820,072.56	34,236.13	854,308.69	2,440,446.00	2,068.50	4,555.21	860,932.
Northeastern:							
Baltimore	48,705.92	1,453.71	50,159.63	138,000.00		68.45	50,228.
Central New York	14,389.87	168.36	14,558.23	56,350.00	874.00	32.50	15,464.
Central Pennsylvania	19,455.25	535.00	19,990.25	62,000.00		129.69	20,119.
Erie	29,262.46	345.00	29,607.46	95,000.00		247.95	29,855.
Genesee	16,175.13	543.50	16,718.63	74,500.00		12.50	16,731.
Maine	3,473.07		3,473.07	11,000.00	49.90	7.23	3,530.
New England	9,947.91	75.00	10,022.91	40,500.00			10,022.
New England Southern	9,085.50		9,085.50	28,000.00		59.77	9,145.
New Hampshire	2,571.91		2,571.91	9,000.00		5.50	2,577.
New Jersey	23,701.32	324.80	24,026.12	64,000.00		197.86	24,223.
New York	14,058.03	2,263.10	16,321.13	47,000.00		52.66	16,373.
New York East	27,595.80	1,333.63	28,929.43	65,050.00		118.38	29,047.
Newark	34,249.96	957.00	35,206.96	85,150.00	931.96	18.62	36,157.
Northern New York	12,080.38	164.50	12,244.88	31,750.00			12,244.
Peninsula	23,392.75	260.48	23,653.23	54,000.00	1,351.50	45.65	25,050.
Philadelphia	31,641.23	2,458.59	34,099.82	115,000.00		132.94	34,232.
Pittsburgh	54,461.06	957.89	55,418.95	115,600.00		423.99	55,842.
Puerto Rico Provisional				100.00			
Troy	25,909.88	548.00	26,457.88	61,400.00			26,457.
West Virginia	65,376.80	5,101.82	70,478.62	143,000.00	1,971.52	145.43	72,595.
Wyoming	25,016.28	558.90	25,575.18	58,500.00			25,575.
Northeastern Jurisdiction	250.00		250.00				250.
Total	490,800.51	18,049.28	508,849.79	1,354,900.00	5,178.88	1,699.12	515,727.
South Central:							
Central Kansas	59,601.21	3,844.27	53,445.48	185,000.00		350.27	63,795.
Central Texas	41,586.00	8,894.24	50,480.24	100,000.00		118.38	50,598.
Indian Mission	634.74		634.74	2,000.00			634.
Kansas	30,043.81	2,677.00	32,720.81	114,000.00		358.00	33,078.
Little Rock	32,645.45	6,344.63	38,990.08	81,000.00		5.67	38,995.

RST SIX MONTHS 1960—1961

MISSIONS—THE METHODIST CHURCH
ng Treasurer

DIVISION OF TOTAL RECEIPTS

otal on opriations 59-1960	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ½ of 1¢ Per Member	Bequests	Total Receipts
	General	Conference Work						
462.05	$ 405.90		$ 14.00	$ 21.90	$ 47.60	$ 1.50		$ 490.90
700.60	1,361.00		162.72		50.00	5.00		1,578.72
6,111.25	4,605.00	$ 2,250.00	58.63	463.45		34.00		7,411.08
	265.52		39.55	10.00	29.00	3.90		347.97
818.15	802.25		47.00	23.00				872.25
422.69	332.06		48.16	65.44	16.06			461.72
7,470.00	5,438.55		169.60	441.80				6,049.95
1,833.00	2,239.75		90.68	205.50		8.00		2,543.93
478.00	622.00		55.10	54.75				731.85
633.58	1,154.99		150.90	65.69		10.00		1,381.58
2,064.00	1,091.53							1,091.53
411.03	261.20		8.00	35.50		2.15		306.85
702.25	950.75		60.00	70.70		6.00		1,087.45
1,929.00	1,777.00		150.00	111.00		12.00		2,050.00
363.40	400.00		25.00	20.00		7.00		452.00
3,214.65	3,337.00		346.38	227.30	44.60			3,955.28
1,091.16	1,210.00		183.00	60.77	45.75	6.00		1,505.52
76.10	71.55							71.55
28,780.91	26,326.05	2,250.00	1,608.72	1,876.80	233.01	95.55		32,309.13
94,750.86	72,239.93	20,400.00	3,512.39	17,165.76	8,034.88	190.50		121,543.46
52,128.41	59,865.04	1,895.80	491.82	6,084.55	2,969.11	202.00		71,508.32
21,322.75	24,003.96		224.12	3,386.64	491.53	80.85		28,187.10
55,505.15	52,121.94	1,500.00	951.76	6,620.92	738.03			61,932.65
38,229.52	29,160.88	8,750.00	480.35	9,783.72	591.61	149.36		48,915.92
37,326.69	35,095.56		191.25	4,417.95	1,319.84	146.67		41,171.27
9,696.30	10,319.14		137.89	2,465.05	43.50			12,965.58
94,334.93	80,969.04	5,799.96	478.95	9,751.05	810.25			97,809.25
53,329.37	50,494.45		616.89	5,556.99	254.89		$ 2,000.00	58,923.22
47,229.38	58,910.11	2,250.00	800.57	9,002.49	1,956.53			72,919.70
27,161.75	23,745.12		299.40	3,181.22	162.10	98.15		27,485.99
124,721.35	116,445.20		930.61	11,081.16	1,900.39	348.82		130,706.18
80,286.10	77,763.91	2,306.65	602.69	8,158.26	3,244.05			92,075.56
18,254.70	19,087.26		925.55	3,626.20	213.02	52.00		23,904.03
33,138.00	33,340.25		158.53	6,747.19	515.00	33.30		40,794.27
61,330.52	49,339.50	5,085.00	539.34	15,412.47	2,428.13	101.37		72,905.81
20,264.31	20,043.70		705.15	2,962.76	305.66	29.91		24,047.18
					760.54			760.54
869,010.09	812,944.99	47,987.41	12,047.26	125,404.38	26,739.06	1,432.93	2,000.00	1,028,556.03
51,229.61	27,278.08	22,950.00	306.15	4,592.16	3,614.65	162.87		58,903.91
16,345.16	15,464.73		51.30	1,446.65		90.00		17,052.68
19,479.26	13,327.44	6,792.50	134.95	3,379.75	215.00			23,849.64
31,551.76	27,355.45	2,499.96	136.05	2,807.98	1,051.27	90.00		33,940.71
17,687.95	15,531.13	1,200.00	64.33	1,460.65	215.00		1,907.00	20,378.11
4,447.28	3,530.20		389.83	192.13	6.00			4,118.16
17,741.67	3,122.91	6,900.00		1,653.88	1,260.00			12,936.79
8,554.62	6,945.27	2,200.00	89.72	1,336.19	570.00	38.94		11,180.12
2,882.23	2,577.41		200.97	469.00	20.00			3,267.38
24,220.94	21,231.48	2,992.50	1,002.05	5,295.40	210.00	90.92		30,822.35
15,416.13	16,373.79		85.25	2,650.00	50.00			19,159.04
29,497.66	26,722.81	2,325.00	495.51	1,969.84	763.50			32,276.66
34,449.26	36,157.54		892.58	2,121.36	350.30			39,521.78
10,397.02	11,744.88	500.00	221.30	1,328.60	339.40			14,134.18
24,149.72	18,880.40	6,169.98	290.85	1,707.00	955.40			28,003.63
34,076.16	23,682.78	10,549.98	682.20	4,398.11	5,625.52			44,938.59
55,190.97	41,892.94	13,950.00	3,253.58	7,179.28	315.00	125.56	189.31	66,905.67
				10.00				10.00
26,623.21	26,457.88		628.63	3,056.20	552.97			30,695.68
70,774.02	68,120.57	4,475.00	4,428.24	7,436.11	89.92	162.21		84,712.05
26,368.97	20,575.20	4,999.98	166.51	2,848.50	68.50	84.00		28,742.69
251.45	250.00							250.00
521,335.05	427,222.89	88,504.90	13,520.00	57,338.79	16,272.43	844.50	2,096.31	605,799.82
64,995.33	63,145.76	649.99	511.95	4,359.80	315.13	174.31		69,156.94
51,333.87	50,598.62		2,305.14	5,695.34	429.30	36.02		59,064.42
638.67	434.74		97.35	104.87		63.10		900.06
29–846.01	33,078.81		616.97	4,626.35	295.41			38,617.54
37,230.18	38,995.75		2,112.24	2,739.11	298.86	60.48		44,206.44

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOA
Mrs. Ann Curphey Brow

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1960-1961	Total Pledged 1960-1961	Youth	Children	Total on Appropriatio 1960-1961
South Central (Continued):							
Louisiana	$ 40,307.73	$ 7,334.10	$ 47,641.83	$ 109,075.00	.....	$ 116.82	$ 47,758.
Missouri	20,263.19	1,896.21	22,159.40	55,640.00	.....	.....	22,159.
Nebraska	54,193.79	1,521.27	55,715.06	197,700.00	.....	148.29	55,863.
New Mexico	14,662.00	2,748.00	17,410.00	31,000.00	.....	23.31	17,433.
North Arkansas	23,906.45	8,708.55	32,615.00	59,000.00	.....	7.17	32,622.
North Texas	44,901.58	8,612.22	53,513.80	125,000.00	.....	41.43	53,555.
Northwest Texas	32,560.24	5,895.28	38,455.52	90,000.00	.....	36.20	38,491.
Oklahoma	69,747.97	11,223.98	80,971.95	185,000.00	.....	.....	80,971.
Rio Grande	445.74	40.00	485.74	1,605.00	$ 23.07	5.31	514.
St. Louis	39,348.44	5,597.90	44,946.34	93,625.00	.....	112.13	45,058.
Southwest Missouri	30,631.97	4,659.58	35,291.55	100,000.00	.....	136.99	35,428.
Southwest Texas	47,813.55	9,179.95	56,993.50	126,000.00	.....	13.78	57,007.
Texas	77,261.73	13,036.80	90,298.53	195,000.00	.....	300.72	90,599.
South Central Jurisdiction	136.63	227.19	363.82	.....	.....	.....	363.
Total	660,692.22	102,441.17	763,133.39	1,850,645.00	23.07	1,774.47	764,930.
Southeastern:							
Alabama-West Florida	32,631.83	6,066.94	38,698.77	100,000.00	.....	105.99	38,804.
Cuba Mission	.....	.....	.....	500.00	.....	.....	.....
Florida	90,949.06	11,450.82	102,399.88	176,000.00	3,702.83	251.65	106,304.
Holston	60,724.24	12,052.35	72,776.59	147,500.00	.....	334.70	73,111.
Kentucky	30,540.64	5,124.55	35,575.19	82,000.00	1,327.27	127.96	37,030.
Louisville	22,408.27	2,831.57	25,239.84	75,000.00	2,254.83	29.71	27,524.
Memphis	37,032.21	9,421.67	46,453.88	98,000.00	1,350.26	151.81	47,955.
Mississippi	28,554.27	6,501.26	35,055.53	83,000.00	.....	61.98	35,117.
North Alabama	46,582.15	9,623.00	56,205.15	112,000.00	.....	116.30	56,321.
North Carolina	57,360.94	5,748.95	63,109.89	142,300.00	.....	507.74	63,617.
North Georgia	72,535.00	18,280.00	90,815.00	195,000.00	1,761.32	295.69	92,872.
North Mississippi	23,221.09	4,770.31	27,991.40	62,500.00	.....	69.44	28,060.
South Carolina	73,282.44	9,625.61	82,908.05	165,000.00	.....	155.97	83,064.
South Georgia	60,774.82	9,471.51	70,246.33	144,000.00	.....	278.59	70,524.
Tennessee	40,264.42	9,553.98	49,818.40	108,000.00	.....	144.27	49,962.
Virginia	108,836.22	8,729.09	117,565.31	250,000.00	.....	536.64	118,101.
Western North Carolina	63,545.43	11,136.88	74,682.31	170,000.00	3,287.44	63.18	78,032.
Southeastern Jurisdiction	.....	.....	.....	.....	.....	.....	.....
Total	849,153.03	140,388.49	989,541.52	2,110,800.00	13,683.95	3,231.62	1,006,457.
Western:							
Alaska Mission	1,072.50	.....	1,072.50	1,944.00	106.73	.....	1,179.
California-Nevada	57,087.65	9,264.29	66,351.94	118,500.00	.....	63.81	66,415.
Hawaii Mission	1,750.00	.....	1,750.00	3,000.00	.....	.....	1,750.
Idaho	8,053.31	49.30	8,102.61	17,195.00	.....	34.05	8,136.
Montana	11,820.27	714.82	12,535.09	22,800.00	.....	26.47	12,561.
Oregon	21,684.62	2,156.87	23,841.49	60,750.00	.....	11.05	23,852.
Pacific Japanese Provisional	300.00	75.00	375.00	1,250.00	.....	.....	375.
Pacific Northwest	32,841.74	3,699.07	36,540.81	81,500.00	.....	41.40	36,582.
Rocky Mountain	29,860.05	2,515.74	32,375.79	82,000.00	.....	205.77	32,581.
Southern California-Arizona	110,825.99	10,483.58	121,309.57	290,000.00	.....	153.58	121,463.
Western Jurisdiction	147.15	.....	147.15	.....	.....	.....	147.
Total	275,443.28	28,958.67	304,401.95	678,939.00	106.73	536.13	305,044.
Total from Conferences	3,122,043.70	326,271.84	3,448,315.54	8,517,130.40	21,226.13	12,127.40	3,481,669.
Other Income for Appropriations:							
Deaconess Pension Fund	.....	.....	.....	.....	.....	.....	34,886.
Enrolled Home Missionary Pension Fund	.....	.....	.....	.....	.....	.....	339.
Interest Income Allocated from Permanent and Restricted Funds	.....	.....	.....	.....	.....	.....	.....
Miscellaneous Gifts for Appropriations	.....	.....	.....	.....	.....	.....	14,159.
							49,385.
Grand Total	$3,122,043.70	$326,271.84	$3,448,315.54	$8,517,130.40	$21,226.13	$12,127.40	$3,531,054.

FIRST SIX MONTHS 1960—1961

' MISSIONS—THE METHODIST CHURCH
cting Treasurer

DIVISION OF TOTAL RECEIPTS

Total on ppropriations 1959-1960	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ½ of 1c Per Member	Bequests	Total Receipts
	General	Conference Work						
$ 49,515.24	$ 47,758.65		$ 359.86	$ 8,546.78	$ 424.02	$ 79.39		$ 57,168.70
22,353.32	22,159.40		1,762.18	3,311.31	503.50	57.88		27,794.27
60,695.90	45,783.35	$ 10,080.00	47.10	4,633.12	9,733.03			70,476.60
16,064.89	17,433.31		2,578.26	5,042.01	398.00	43.35		25,494.93
30,399.55	32,622.17		3,739.48	5,283.60	2,345.00	69.85		44,060.10
51,412.85	53,555.23		5,863.09	5,856.06	620.50	89.85		65,984.73
38,902.36	38,491.72		533.88	5,606.64	1,998.65	64.20		46,695.09
80,767.73	80,971.95		6,856.80	12,384.20	6,183.10	78.32		106,474.37
601.50	514.12		390.75	290.53				1,195.40
32,171.03	45,058.47		2,031.88	9,892.68	71.70			57,054.73
38,948.23	35,428.54		1,438.27	5,291.74	553.82	41.10		42,753.47
56,764.43	57,007.28		6,823.06	9,105.43	248.64	93.29		73,277.70
91,014.61	90,599.25		2,053.90	11,499.73	597.73	130.63		104,881.24
423.50	363.82							363.82
754,079.20	754,200.94	10,729.99	40,122.16	104,269.30	25,216.39	1,081.77		935,620.55
42,496.14	38,804.76		7,664.32	4,803.71	1,482.50	47.00		52,802.29
99,995.17	106,354.36		3,625.68	12,183.55	9,124.67	300.00		131,588.26
76,281.49	73,111.29		10,031.19	8,291.30	5,883.05	146.82		97,463.65
33,610.38	37,030.42		4,627.39	3,222.28	18.00	60.00		44,958.09
32,321.84	27,524.38		2,798.06	3,759.88	3,190.00	55.34		37,327.66
46,317.07	47,955.95		7,094.40	5,133.87	1,736.94	93.86		62,015.02
37,814.44	35,117.51		5,738.98	2,773.19	88.15			43,717.83
58,368.04	54,821.45	1,500.00	595.49	7,666.36	2,189.30			66,772.60
55,014.53	63,617.63		5,335.36	9,819.11	7,885.08	163.21		86,820.39
95,142.15	92,872.01		6,904.25	9,848.91	5,945.26			115,570.43
29,433.87	28,060.84		5,524.17	3,003.69	226.60	41.52		36,856.82
85,344.74	82,014.02	1,050.00	5,168.08	7,311.97	2,226.33	153.70		97,924.10
67,984.38	70,524.92		6,790.62	7,046.22	1,005.00	102.13		85,468.89
52,412.26	39,462.67	10,500.00	1,421.53	3,788.94	320.41	76.91		55,570.46
124,424.49	116,101.95	2,000.00	6,704.62	9,850.56	19,405.00	254.00		154,316.13
74,372.73	78,032.93		6,045.35	12,132.13	25,372.55			121,582.96
					296.99			296.99
1,011,333.72	991,407.09	15,050.00	86,069.49	110,635.67	86,395.83	1,494.49		1,291,052.57
1,163.75	1,179.23		63.95	193.99	75.00	1.00		1,513.17
63,975.38	64,515.75	1,900.00	2,660.13	10,618.28	5,814.23	129.75		85,638.14
749.94	1,750.00		116.33	105.13		1.43		1,972.89
7,555.10	8,136.66		577.29	1,276.00	285.00	24.00		10,298.95
9,952.23	11,061.56	1,500.00	613.67	1,792.81		30.31		14,998.35
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The Secretary of Student Work. This free leaflet will be of help to the secretaries of student work until the *Student Work Handbook* is published.

APPROVED STUDY

for March and April

Theme: Basic Christian Beliefs

Basic Christian Beliefs. By Frederick C. Grant. This text is designed to lead Christians to examine, affirm and implement in daily living, the doctrines which differentiate Christianity from other religions. A strong emphasis on the place of the Holy Spirit in scripture and in the early church gives motivation for restored evangelistic and social outreach. 75 cents.

Guide to Basic Christian Beliefs. By Edwin F. Tewksbury. 35 cents.

Supplementary Materials

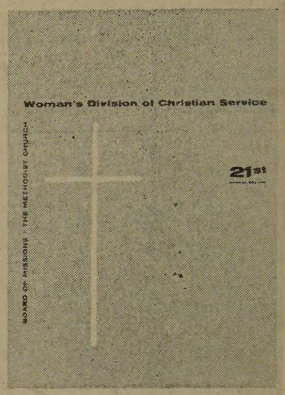
Five Methodist Beliefs. By Gerald Kennedy. 3 cents; 25 for 75 cents; 50 for $1.00.

Four Basic Methodist Doctrines. By John Wesley and others. 25 cents; 6 for $1.00.

Some Essential Methodist Beliefs. By Robert G. Tuttle. 5 cents; 100 for $4.00.

Study and Action, 1960-61. Free for postage.

By the Side of the Road. By Muriel Pilley. A dramatized worship service on one family's interpretation of basic Christian beliefs in its daily living and thinking. 35 cents.



Twenty-first Annual Report. Every Woman's Society of Christian Service and Wesleyan Service Guild should have a copy of the *Twenty-first Annual Report.* It comes in a new format—8½ by 11 inches—and has a new look in paging and type. It furnishes interesting information for members, and leaders will find it invaluable for study and reference, for program use, as material for speeches, and as a source of inspiration for earnest prayer.

Factual information from our fields of work; plans and outlines in the Department of Christian Social Relations; human interest stories; a directory of missionaries and deaconesses; an up-to-date list of administrative, jurisdiction, and conference officers; statistical and financial reports —the use of the material in the *Annual Report* will make the work come alive in circle programs. $1.00.

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A Day Apart Service. Reprint from February 1961 issue of THE METHODIST WOMAN. 3 cents; 6 for 15 cents.

Constitution and By-Laws. From Division through local Woman's Society of Christian Service. 35 cents.

Small Windows. A drama in three episodes presenting the effect of rapid social change on families in different areas of the world. Especially for "A Seminar in Miniature." 45 cents.

Methodist Service Projects, 1961. A directory of opportunities for service offered by The Methodist Church. 15 cents; 10 for $1.00.

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